

Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics,

♦ ♦ Sermons, and Methods of Church Work ♦ ♦

Volume VI.

APRIL, 1905

Number 7

Revival Illustrations.

BY PAUL J. GILBERT.

With the Torrey-Alexander London Mission.

PUTTING THE BLAME IN THE RIGHT PLACE. (390)

Matt. 23: 23.

The other day in England, a child left alone near an open grate fire was burned to death by reason of its flannelette clothing becoming ignited. There was at once a prevailing outcry and warning made over the use of flannelette instead of woollen clothing because the latter is not so inflammable. After some time the thought entered the mind of a certain mother to suggest to one of the newspapers that it would be much more sensible if they quit wasting their time in foolishly blaming the flannelette, and turn attention to the criminal neglect of the custodians of children, who, knowing the fatal attraction for fire to the child mind, leave them in constant danger of such accidents. Put the blame in the right place and remember the man under your hat!

THE POWER OF HUMILITY. (391)

1 Pet. 5: 6; Luke 14: 11.

A man of business, who had been for years a prominent worker in the church, became the leading helper in a mission. Here he felt it his duty to seek the salvation of his unsaved workpeople; but how could he do it? They had witnessed his temper and heard his harsh words so often that he was not the man to help them. Yet, if he could not help those nearest to him, he felt that he had no right to go to others, and in humiliation he sought unto God for pardon, and faced the fact that he must be right with his men. The next morning, after breakfast, all, from the foreman to the office boy, were brought together and he confessed to them how by his temper he had dishonored his Lord and hindered them. To their astonishment he begged their forgiveness, and everyone realized the power of God in a man's heart.

IMPELLED. (392)

Luke 2: 49.

Julian Ralph, in his brilliant book, "The Making of a Journalist," tells how "a friend of mine met a cowboy once, fifty miles from any

town or camp, dragging a steer by a rope. He had lost his horse, and was walking. The sun was tropical, water was nowhere to be found, Indians might appear and kill him; still he tugged at his burden, which was harder to pull than if it had been dead. My friend inquired where he was dragging the 'cow', and was told the cowboy's destination was a place two days' distance on horseback.

"Why," exclaimed my friend, "what makes you try to pull a 'cow' all that distance?"

"Because I've got it to do," was the laconic answer of the cowboy."

We are not told any more, but we can be sure that "cow" and cowboy got there. That kind of worker always gets there, no matter how hard the "cow" is to drag, or how long the distance. "Because I've got it to do," is the true worker's battle cry.

LEAP FOR YOUR LIFE. (393)

Heb. 12: 25.

Some years ago a severe snowstorm swept the east coast of Scotland, causing much damage to property and great loss of life. A lad tells of witnessing a wreck off the coast of Dunbar, a Haddingtonshire town. A great crowd gazed horror struck at the poor sailors, who desperately clung to the rigging of the ship. A great cheer went up as the life boat was launched upon the waters. Sometimes it seemed as if the boat would never even get near the wreck. At last the crew had the joyful news to give that all the poor men in the wreck had been saved but one. The lifeboat men had besought him, "Let go, and leap for the boat." But in vain, for the miserable man gazed alternately at them and at the terrible sea yawning to engulf him, only clung the more desperately to the ship. Again and again they urged him, "Leap! Leap for your life!" but leap he would not. Sorrowfully they gave him up, and left him to his chosen fate, a victim of his own madness. The next day, when the sea gave up her dead, the poor mangled body was cast upon the shore. The following Sabbath the Wesleyan Methodist pastor used the painful episode as a powerful appeal, and with touching eloquence brought home the truth to many hearts.

THE BEST INHERITANCE. (394)

Col. 1: 12.

I was preaching one night in the city of New Haven, America, when a young Englishman came into the hall. He had left the army and had drifted over to America, and pretty hard-up for money he was that night. He believed what I preached, and while I was preaching he took Christ, and before he left the hall that night he was an heir to God.

About two weeks later, I heard that he had fallen heir to 1,400,000 pounds in England. Pretty good that, wasn't it? But friends, that night up in the hall he fell heir to a greater inheritance than 1,400,000 pounds! The money was nothing to what he fell heir to that night in New Haven. Anyone of you tonight who becomes a child of God becomes an heir to the same tremendous inheritance.

POWER OF IMAGINATION. (395)

Prov. 23: 7.

A curious case of imaginary suffering ending in death is reported in the papers of St. Petersburg. A railway employee named Michael Staritzky was accidentally locked in a refrigerating van on the Siberian railway, and was afterward found dead. Imagining that he was being slowly frozen to death, he had recorded his sufferings with a piece of chalk on the floor. The refrigerating apparatus, however, was out of order, and the temperature in the van had not fallen below fifty degrees Fahrenheit throughout the journey.

THE PROPER MARKS. (396)

Prov. 10: 4.

A lady was choosing between two applicants for a position as gardener while her mother-in-law, seated on the porch behind the men, pointed frantically towards the less prepossessing. Supposing that the old lady had some personal knowledge of the applicant, she engaged him. "Did he ever work for you?" she asked, when the two were alone. "No," replied the old lady, "I never saw or heard of either of them." "Then why did you point to him? The other had the better face." "Face!" returned the old lady briskly, "when you pick out a man for work, go by his overalls. If they are patched on the knee you want him. If they are patched on the seat, you don't."

THE POISON OF SUSPICION. (397)

Prov. 16: 27; Jas. 3: 8.

In Guy de Maupassant's story, "The String," a man is represented as walking one morning through his village, when he saw a bit of string on the ground and stopped and picked it up. Near by, in front of a shop, stood a shoemaker who was unfriendly to the finder of the string; he saw the act and sneered. Shortly afterward a cry ran through the village that a pocketbook had been lost, and the shoemaker declared that he had seen the finder of the string pick it up. The man was arrested; his explanation was not ac-

cepted, but as the pocketbook was not found upon him he was released. Suspicion still clung to him; he grieved over the accusation, went from man to man explaining the truth, that he had stooped to pick up a string; people laughed at him; he took the loss of good repute to heart; his grief gnawed at his vitals; he went to bed, his mind weakened; in his last moments, as his twitching fingers clutched the bed clothes, he muttered continually, "A little string! A little string!" The suspicion of wrong doing killed him. This tale is psychologically sound and possible.

JOLLY BUT SAD. (398)

Prov. 25: 20.

I remember a man I used to know in my boyhood and young manhood. He was the jolliest man in any company he went into. Whenever he was in a room full of people he was always the center of merriment. People just clustered round him, and would say: "We are going to have a good time tonight, So-and-so is here." I loved him very much before I became a Christian. I loved his society, and whenever he was in the room I didn't care much whether there was anybody else there or not. I knew we were going to have a good time. After I was converted he came to dinner one evening at the house where I was stopping in Brooklyn. I had a meeting in New York that night, so I said to him after dinner: "I am going to preach tonight. You never heard me preach. Will you come over and hear me?" He liked me as well as I liked him, and he said: "Yes, I'll come." And he came with me. While I was preaching I was praying for him, for I knew he was unsaved. Every little while I would look down to where he was sitting to see whether the sermon was taking effect. After the meeting we went home together, and I pleaded with him to take the Lord Jesus Christ. He opened his heart to me. I found out that in spite of all his merriment, he was one of the saddest hearted men I had ever met. His merriment was all put on, and while he was making other people glad he was miserable. He had jollity, but he hadn't peace. There are many of you here tonight who try to keep a stiff upper lip, but all your jokes and all your laughter are simply an attempt to smother the bitterness in your heart.

TEXAN CONVERTED THROUGH A

HYMN BOOK.

(399)

Prov. 15: 23.

I told you yesterday of a young man from Texas who was converted. A lady handed him a hymn-book, and he opened it at random. The first thing he saw was, "Where is my wandering boy tonight?" It reminded him of his good old mother, and he felt that he needed to have his mother's God and his mother's religion. I saw him in the after-meeting, and he was trying to find the places in the Bible which Dr. Torrey was quoting. It was quite pathetic. He was looking for St. John's Gospel somewhere in the Epistle to the Galatians. Never mind, he came out bravely for Christ. A lady came up to me

after I had told the story and said: "I was the person who gave him the hymn-book. When I came in and saw this young man, I felt it laid upon me that I ought to give him a hymn book. But I found that I hadn't a penny to buy the book with, so I had to go and borrow a penny, and when I had bought it and came to look for the man, I found that he had moved away to another part of the building; but I saw him later on and gave him the book, and he afterwards said that it was the very thing that helped him to decide for Christ."

THE PURPOSE OF AFFLICTION. (400)

Gen. 50: 20.

A poor man watched the floods wash away his home and mill. They were all he had in the world. But, as he stood on the scene of his loss, broken hearted, after the water had subsided, he saw something shining in the bank which the waters had washed bare. He found it was gold. The floods which had apparently beggared him, had in reality made him rich.

God deals with us in just this manner. His chastisement is given in order to lay bare the "gold" and make us rich.

MARS AND MERCY. (401)

Luke 6: 36.

The Russians go into battle with heavy marching equipment, weighted down by all their effects. One soldier, mortally wounded, wore his heavy coat in a roll over his shoulder, and with a spade, cooking pot, a canvas bag filled with black bread, a canteen and a bandolier of cartridges strapped to him. I saw a Japanese stop to cut these weights from his enemy and drag him into the shade of a bush, putting a blanket under his head and a handkerchief over his face.

PEACEFUL BECAUSE OF PREPARATION. (402)

Luke 12: 40.

General Nichi watched the end of the engagement from the summit of a hill. He had dressed at his usual hour, taken a leisurely breakfast, keeping in touch with his command by a cobweb of telegraphs and telephones, and only when he learned that the Russians had begun the retreat and the business of the day was practically decided had he started on an unhurried ride to the scene. His brigade general, Okasawa, managed affairs on the spot, and the superior gave his subordinate a free hand. Japanese officers explain that it is not necessary for the generals to go on the firing line and supervise the maneuvers in person, because they have confidence that every under officer is competent to do his part in the work. General Kuroki, whose headquarters was two hours' ride away, passed the morning with his chief of staff, General Fujii, and Prince Kuni, sitting on the bank of a tiny mountain brook placidly fishing for minnows.

A NEW FIRE. (403)

Matt. 5: 16.

Ystalyfera has been strongly influenced by the movement in Wales. Prayer meetings are held nightly at all chapels, and between two and three hundred converts are reported. The scene on Sunday at a communion service at Wern Chapel was striking. First the women, then the young lads, and then the elderly men marched up the aisles of Wern Chapel to be accepted into church membership. The large congregation burst forth into praise, and many wept with joy. A converted carter, asked why he looked on so patiently at the breakdown of his cart, said, "If this had taken place a fortnight ago I would have cursed enough to have set every lump of coal afire, but that is now stopped by another fire burning within me."

A GOOD EXCUSE. (404)

Rom. 10: 1.

A converted pugilist at Ystalyfera, who had but one suit of clothes, knew a friend who could not go to meeting because he had no clothes. The pugilist gave him his only suit and went to bed himself whilst his friend went to the prayer meeting. The friend is now among the converts. Such an excuse to remain from a meeting is a "good and acceptable" one.

A LAMP OF MERCY. (405)

Prov. 20: 28.

In the courts of Venice, when a prisoner is going to be condemned to death, a tall and elderly individual dressed in a long black cloak, walks majestically to the center of the court room, bows solemnly to the judges, and in a cavernous voice, pronounces the words, "Remember the baker!" Then he bows again and stalks away. Three hundred years ago a baker was executed for a crime of which he was not guilty. When his innocence was established, the judges who condemned him gave a sum of money to the city, the interest of which was to be devoted to the setting up and perpetual burning of a lamp known as the "Lamp of Expiation," in the Palace of the Doges. And so to this day before a criminal is condemned to death, the ghastly individual enters the court and warns the judges that human justice, unlike the Divine, is liable to error, and that the innocent are sometimes condemned in place of the guilty.

G. Campbell Morgan's "Lessons from the Welsh Revival," in the form of a 16-page leaflet, is being used in England to promote the revival spirit there. The actual cost of these booklets per 100 postpaid is 30 cents. We believe no pastor could do his church greater service than to place one in each home. To this end we will furnish them at cost, 30 cents per 100 postpaid, and if any pastor cannot afford to pay that, we will send them on receipt of postage which is 11 cents per 100.

F. M. BARTON,

708 Caxton Bldg., Cleveland, Ohio.

Illustrations from Recent Events.

BY A. J. ARCHIBALD.

TOIL IN PATIENCE. (406)

Jas. 1: 4; Heb. 10: 36.

When we toil and toil and see no results it is often hard to withstand the temptation to "give it up." In 1894 Japan defeated China, and Port Arthur was a part of the spoil of war. But Russia came in, secured the help of Europe, and ordered the Japanese home. He bowed in humility and went back to his island domain. Years went by. The anvils of Japan rang beneath the lusty strokes of Nippon's sons. Steel furnaces hissed and poured their whitened tides into giant moulds, and rifles, guns and all munitions of modern war went silently to arsenals and were stored. The boys in every school throughout the land were given military drill, and knowledge of the map of Korea and the Asiatic East. Those boys are men today and look back and see how for ten long years their statesmen and leaders aimed at Russia's discomfiture.

Because Japan could wait, as well as toil, she has won thus far. Had she declared war five years ago it had meant failure. When the Church of the Living God goes forward saying, "We know not when success will come, but he has told us to toil, and toil we will till it does come," then, believe it, the hour of her triumph is not far removed.

PENTECOSTAL TOUCH. (407)

* Isa. 40: 29; 2 Cor. 12: 9.

We want to be mighty. We do not want to be "living and yet dead." Then get in touch with God. The modern steel traveling crane is in every great manufactory today. A car loaded with a ladle of molten iron is run in the entrance. Up there on its tracks, 20 feet above, is the crane with a heavy steel chain hanging from it. The workman below hooks the chain to the handle of the ladle, containing the molten iron, weighing 25 tons. Twenty-five dead tons below are chained to that dead steel above. But then the man up yonder moves a switch connecting with storage batteries, and the power behind winds up that chain, lifts the 25 tons as a feather and sets it down at will. Dead steel and connection meant *Power*.

When we get in Pentecostal touch with the God of Pentecost, then we will have Pentecostal power.

DARK ROOM. (408)

Phil. 4: 4; Neh. 8: 10.

Did you ever go into a photographer's "dark room"? There is one pane of red glass through which all the light that you have enters. Everything in the room is red, and if you look out through that glass on the world it is a red world to you. All because you are in the "dark room" the world has not changed. Some people live in a dark room and look out through the pane of: (a) ill health, (b) of sin, (c) of inherited gloom, (d) of doubt. Come out of the dark room and live in a bright fair world with God.

THE PESSIMIST. (409)

Psa. 4: 6; Psa. 37: 5.

In David's day we read "There be many that say who will show us any good?" Pessimists lived a thousand years before Christ and they live nineteen centuries after the advent. You can be one if you look for gloom. One of the recent authors has said, "Every family has its skeleton which it tries to keep in closets, but sooner or later it escapes." That is almost true. What family is without some secret sorrow? Good birth, good training, do not always keep men from sin. What nation is there today that has not somewhere, down there behind the glitter of uniform and the noise of the multitude, some weakness which it dreads? There is Germany with her corruption in military circles; there is France with her army ever striving to trample on justice, and the state-church sapping her intellectual life; there is England with her overwhelming world-problems abroad, and at home the troubles because of religious discrimination. Here is the Republic, with her millions of foreign born voters, often moulded by the boss and held by the largest bank account.

If the families of a nation, if the nations of the world, would bring forth their skeletons and stand them in one long row, what a ghastly sight for all the world to see! Yes, if you look for gloom you can find it. But the pessimist of David's day had the remedy, for immediately following his query, we read, "Lord, lift thou up the light of thine countenance upon us."

EFFECTIVE SILENCE. (410)

Luke 23: 9; John 19: 9.

It is often hard to be silent under provocation. As Jesus raised his hand o'er the sea and cried, "Peace," and the tossing lake was calm, so he has raised his hand o'er the Christian world and cried, "My peace to you," and it ought to mean, silence in the hour of storm. The five great lakes of North America, the Mediterranean of the West, look alike, as on Pullman you dash by and see them each in turn. All fresh water. Yes, all alike, in calm. But when the storm comes forth and sweeps them in its fury, all may be ruffled, but the waters of Lake Erie are rolled and tossed, and seas break more quickly than on the others. In time of storm, Erie, the shallow lake, does show its shallowness. If you want to show your shallowness then fire up, and censure loudly at every provocation; but a nobler way, a more effective way, is to let silence oppose the tormentor.

REMEMBER ME. (411)

1 Cor. 11: 24, 25.

"This *do in remembrance of me.*" Are we past the day of superstition in regard to the Lord's table? On the old post road from Boston is a road turning off to the right. On

that corner was this sign, "Two miles to Whalom Baths." Two miles north is a beautiful lake with bathing houses, boats, floats and diving boards. That sign, two miles away, was not the lake. It neither cleansed nor cooled. But it reminded every man who passed that way that there was such a place, a cleansing tide, just two miles north. The Lord's table has no significance in itself. It is a reminder. It reminds us poor forgetful sinners of our condition, and tells us loudly in symbols simple, because of the sacrifice once given we may have absolution. The table points us back to Calvary's tree.

BARRIERS GONE. (412)

Ep. 2: 14-18.

"As far as the east is from the west so far hath he removed our transgressions from us." Between the crowding millions of India and the sparsely settled tableland of Thibet, rise up the mighty Himalayas. As some giant wall, reaching even up to heaven, it barred the way, and for 2000 years few men had crossed into Thibet. Just over the mountains from India, and yet it might as well have been 10,000 miles away. But in 1904 those mountains ceased to shut out the world. Colonel Younghusband crossed to parley with the hermit kingdom in regard to a commercial treaty. But the haughty Mongol bade him hurry down or die. Younghusband and General McDonald, with regiments of Hindoos, swept up those heights and the capital was in their hands, the treaty was made, and changes in the government were brought about. Thibet is open to commerce today, and civilization will follow close behind. Those mountains were a wall for full 2000 years and then they were crossed. The wall of sin between God and man was insurmountable. But twenty centuries ago Jesus crossed the barrier and made a way for man to follow him.

CIRCLE ON TO HELP MEN. (413)

Rom. 15: 1, 2; 1 Cor. 10: 33.

There sometimes seems to be a monotony in our religious work. Sabbath services and prayer meetings, scripture and song, preaching and prayer, this year, last year, for twenty years. And the pastor and the deacon and the missionary cry, "Yes, we are moving," but we seem to be circling, we are just where we were last year.

From the South Union Depot, the Boston & Albany sends out a train, a dozen times in 24 hours, that stops at Woodlawn, Brookline, Chestnut Hills, and other suburbs to the west of Boston; and about 12 miles out it swings off to the right and coming back through Newton, slips again into the South Union Depot, after a 25 mile run. Why, that train got nowhere, it used a lot of coal and is just where it started. True! But in that circuit it carried *men* to their desired *destination*.

That is what Christians live for. To help men to their proper destination. And though our living seems to be narrow and useless, just be content to go the round and round of duty, if you are being of use to men.

WHAT WE WRITE. (414)

Prov. 3: 3; 2 Cor. 3: 2, 3.

Pilate wrote, "Jesus of Nazareth, the King of the Jews." He would not change it. Many things he wrote that he could not change. He wrote his own name in history in Christ's blood. It is indelible. He wrote his own life on Palestine in injustice, it is unalterable. But evil though he was, for once the devil's man proclaimed God's truth, and retained it, in spite of opposition. *What are you writing?* You write with a pen, and with a life. Is it possible that we write that which we would ever desire to have altered? When Queen Elizabeth had put her name to Mary of Scott's death warrant she trembled for a time, then sent in haste to cancel the order. Too late. The writing could not be undone. It is a serious thing to write your name, unless you consider well that which is above. *What are you writing?* Some in living write, "Life is a jest." Others, "Man is flesh." They will come back against you. Go write; "Jesus of Nazareth the King of the world," and sign your name and in eternity you can say to him, "What I have written I have written."

GUIDANCE. (415)

John 8: 12.

In that book, the "Fair God," you remember that the Spanish page is lost in the underground chambers, beneath the great native temple in Mexico. A hundred passages run to the right; a hundred to the left, he can not find his way alone. But in the darkness he hears the footstep of a man, coming. He hides, and when the slave would pass by he leaps upon him and overcomes him and compels him to lead him out into the city. They advance in the darkness; the slave knows every foot of those dark passages, and when he turns a corner, hard after comes the page. They turn to right, to left, together, and then the glory of the sun of Mexico bursts through the shadows. *He followed the guide to light.*

So we stand and face the dark unknown future. We are compelled to go into it, there is no choice. Why fail, in trying to fathom it alone? God knows the way and requires no compulsion; follow him through every darkness if you would find the light.

HOPE. (416)

Prov. 10: 28; Titus 2: 13.

Within the fort at Lucknow were women and children and a few hundred British soldiers. Without, a hundred thousand of the foe. Month followed month, provisions ran low, ammunition was giving out; only bayonets remained and these they sharpened on the flag stones of the court. Havelock fought his way in, but lost so heavily that he became imprisoned with the garrison. Weary weeks went by. British troops were few in India. Gloom settled like a cloud over that brave little band, little hope had they of succor. And then, as they listen, the strain of the bagpipes is caught in the air, the slogan of the Highlanders is heard. There was yet to be a

week of hardest fighting before Sir Colin Campbell could beat his way in; but from the moment that the garrison caught the scream of the Highland pipe there was no more gloom. It told of power without; of men well armed and vigorous. The slogan turned gloom into joy.

So let the imprisoned and the besieged and the downcast and the brokenhearted hear the voice of our God close at hand, and laughter will replace tears. We may be weak but the mighty one has come to the rescue. "Hope thou in God: for I shall yet praise him for the help of his countenance."

INTOLERANCE. (417)

Luke 9: 55.

Soon after Martin Luther broke away from Rome, away over the mountains in Geneva another reformer appeared, John Calvin. Then another came from France, Servetus. Then another, Hubmeyer; then Arminius. And each thought the others had better be quiet. Luther thought that Calvin had gone too far. Calvin claimed that Luther had only partially broken with Rome. Servetus was burned and Hubmeyer exiled. Every one of these five great reformers thought the others were wrong. They tried to silence each other and sometimes succeeded. They saw only each other's flaws. That great word of Christ, "Forbid them not," had fallen on their ears in vain. But today we thank God for them all and we are different from any one of them. But we thank God for Luther and Calvin and Hubmeyer and Arminius and Servetus; and last year they unveiled in Geneva a monument to the man whom their ancestors in Calvin's day had burned. After 400 years the men of Geneva see their fathers did wrong to silence a sincere man who thought he had truth, and have erected a statue in his honor. "Forbid him not" is Christ's great dictum. Let other men believe what they will, but you must not be their enemy, if you are Christ's disciple.

FOLLOW CHRIST. (418)

John 12: 26; Matt. 16: 24.

Look at Jesus Christ and learn to live. Can you imagine a mighty ship on the high seas taking her sailing course from other ships? That is too great a folly for even the imagination. The captain lays hold of the north star that changes not and tests his compasses by that. He lays hold of the sun at noon and gets his longitude. And because there are some permanent things that he may steer by, because above this world of chance and change is the unchangeable, he steers his ship in between the jagged rocks; and though he came 2000 miles since last he saw the land, he anchors by the pier in safety. Follow men, follow conscience, follow philosophers, and fail! Go on the rocks and perish! But guide your course by looking on the unchangeable Christ and the entrance to that port may be narrow, but you'll make it with room to spare. The secret of a life that is not wrecked is Jesus Christ.

LEAD US NOT INTO TEMPTATION.

Mark 14: 38; Prov. 4: 14, 15. (419)

On one of his trips North, Peary, the explorer, left his ship, and with dogs and sleds started over the ice field. The men were fresh, the dogs were strong, the ice was good, his hopes ran high. On they went day after day. Then with instruments he took an observation, and to his surprise found that they were as far South as when they left the ship. The stars cannot be wrong. There was but one conclusion, the ice drifted South as fast as they travelled North. He got off that ice field as soon as he could.

But explorers in the world of morals do not seem to learn so readily. They start out to be holy, and if they stop to take an observation of themselves by comparing themselves with God they see that they have lost ground. But they keep on. How long will it be before they reach the goal? What is often needed is to change the environment, or the companions. Get off the floating ice field on the solid ground. Journey a safe distance from temptation.

ONE CHRIST. (420)

Eph. 1: 20-23.

So many of the mighty are not entering the kingdom! So many are wholly engrossed with their own weighty tasks that they have no eye to turn toward the Christ! This being true, it is refreshing to hear that great modern statesman, Emperor William, in an address to his sons at the time of their confirmation, say: "Many people are of the opinion that it is inconceivable in our modern life, with its multifarious duties and its many situations of responsibility, that one should give such particular attention to the personality of our Saviour, and have so much regard for him as was felt in former times. And mankind has filled heaven with many beautiful figures, other than those of our Lord, with pious Christians who are called Saints, and to whom man prays for help. But all this is only an incident and a vanity. The *only* Helper and Redeemer is *now* and *will always be* the Saviour."

ENNOBLING AFFECTIONS. (421)

Col. 3: 1, 2; Mark 12: 30.

"Set your affections on things above." If you would be lifted high put the love of your heart high and rise to it. Perhaps the best equipped coal shaft in North America is that known as Dominion, Number 2, Cape Breton. From the top of the hoisting apparatus to the pit-bottom, a steel cable reaches down 1000 feet, and turning on a pulley far above the surface it draws up coal and men with wondrous speed. But it can draw no higher than the pulley is placed. If they had put that pulley on the earth's surface the coal had still remained ten feet below. They set their giant pulley on a steel frame 100 feet in air and the coal rises and drops down over screens into waiting cars below.

Set your affections high, they are to draw you up. Love the low and stay down! Love the high and rise to it! Rise above meanness, above selfishness, above sin; for the more you love the things above, the higher you will rise from the things below.

MAMMON. (422)

Matt. 6: 24; 1 Tim. 6: 17-19.

Watts, the English painter, has given us the "God of Mammon." In this picture Mammon, with a repulsive face, sits upon a throne of gold, with a golden crown upon his head, with wings attached to show how soon it may fly away. His booted foot tramples on a young man, and his mailed fist crushes the face of a young woman.

Money is a good servant but a cruel king. Let it not rule thy life.

ALCOHOL AND LABOR. (423)

Lev. 10: 9; Prov. 21: 17.

John Burns, that great labor leader in Britain, in a recent address warns British workmen that if England is to hold her own in the race for trade, and as a manufacturing nation, then England's sons must learn to turn their wine cups down, for they drink more than either Americans or Germans, and neither of these are abstainers. Burns is a labor leader, no fanatic, but a shrewd Scot, who gazes on the past and sees Scotland's greatest poet laid early in a drunkard's grave. He looks at the life of today and sees everywhere squalidness and poverty, hungry children, wretched homes, and crowded bar-rooms. Then with the eye of the seer he looks into the future and sees British workmen decline in efficiency through drink. And so he goes to London, and standing before 3000 workmen, gives this clarion cry, "Give up drink or give up hope of holding your place in the industrial world."

HEARTS FOR CHRIST. (424)

2 Tim. 1: 12.

"My son give me thy heart"; not that he may rob us of it, but that he may hold it for us against the foe. The Fiji Islands, in the Southern seas, are a small but very productive group with 100,000 inhabitants. They looked out upon the world, they were free. But they saw France, Germany, Holland seizing all the territory they could find. Their turn would come next. They thought of a plan; England gave her colonies liberty. So they wrote to Queen Victoria and asked her to take the Fiji Islands under her protection, and in 1874 they came under the English flag. They gave themselves to England to retain their liberty, to be protected from tyrannical foes.

The heart of man is never held by himself; either evil or God will reign there. Let Jesus Christ your Saviour be your Lord and the foe cannot gain a hold. Surrender to him.

CHANGE OF HEART. (425)

Prov. 20: 9; 2 Thess. 3: 5.

Several years ago the United States battleship Oregon was steaming up the coast of China in a fog and crashed on the rocks. Help was sent for, and she was pulled off, but badly injured. She was not far from Shanghai, the great commercial depot, comparatively near Canton, the great tea shipping port; ports and helpers by the hundred near at hand but none of them would do. The Oregon needed a drydock, she must go to Japan. She could have been painted in Canton, or her bottom cleaned in Shanghai, or revictualled at Cheefoo; but to have new steel plates inserted, none of these places would do, she must go to Nagasaki, Japan. The world can do almost anything for a man; a man can do a lot for himself, but if he needs a new heart he must go to God. You regret that you cannot appreciate the music of the voice of Jesus as he calls to you, that you cannot delight in religion or feel the presence of God. Come in Jesus' name and ask God for a new heart.

HEART FOR CHRIST. (426)

Rev. 5: 9, 10; Col. 1: 13.

In Proverbs we read, "Keep thy heart with all diligence," and farther on in the same book, "My son, give me thy heart." Strange way to keep the heart to give it away; yet that is just what Jesus meant when he said "Whosoever shall lose his life for my sake, the same shall find it." Napoleon left Egypt and went to the eastern shore of the Mediterranean with his army. He took Joppa as he passed and was about to take Acre also. The Turks knew that they could not hold Acre alone. They signalled to the British fleet for help. English stores and men came quickly in; an Englishman took command and for sixty days the twelve thousand sons of France hurled themselves against the old town in vain. Turkey could not hold it alone, so she gave it to England in time of peril and got it back when the danger was past.

The hour of our danger is at hand. The foe will take your heart if you hold it alone. Ask God to take command. He will take that fortress of yours and hold it for time and render it to you in eternity.

Religion and Science, by Calderwood. These lectures were so popular that they were repeated at Edinburgh. Price has always been \$1.75; now \$1.50.

Art of Illustration, by Charles H. Spurgeon, at \$1.00.

Christian Leader: "The young minister is told not only how to employ the stories, but where to look for them as well. No minister who reads it and acts upon its suggestions will fail to preach with greater effect."

The Funeral Manual, outlines of funeral addresses, interment or committal services of different churches; a comfort to any pastor. Bound in limp leather, \$1.00 postpaid.

The Wedding Manual (Just Out) is a companion volume to the Funeral Manual, except that it is bound in gray limp leather. It is also \$1.00, but both these manuals will be sent for \$1.75.

The New York Observer says: "It contains much that will aid the pastor in the performance of a duty which is often trying and delicate."

Published by F. M. BARTON, Cleveland, O.

Illustrations from Science and Invention.

By REV. GEORGE V. REICHEL, Ph. D., Brighton, N. Y.

POWERFUL MAGNET. (427)

"I, if I be lifted up from the earth, will draw all men unto me."—Jno. 12: 32.

The all-powerful attraction of the cross may find an illustration in the great magnets used for lifting immense masses of iron as described in *The American Inventor* by Mr. Dyer Smith. He states that the mighty electro-magnets used for this work are suspended from the end of a crane and are energized by a great current of electricity conveyed to them by a wire. Such a contrivance will take up a weight eighteen to twenty times in excess of its own, and will convey such weight to any place designated for it with far less labor than has ever been known before. All that is necessary is for the crane driver to close an electric switch completing an electric circuit in which the magnet is placed, lower the magnet into contact with the article to be moved, hoist and away. The weight is released by opening the switch.

SECRETS OF THE DEEP. (428)

"Then the channels of waters were seen."—Psa. 18: 15; Psa. 46: 2.

An illustration of this passage of Scripture may be found in the recent announcement of Dr. J. W. Spencer in the *American Journal of Science*, in which he calls attention to the great submarine cañon near New York City. He sounded the vast depths just beyond the continental plateau and found that the ocean waves cover a sinuous chasm so deep that Mount Washington might be lowered into it and still have room for a peak from the Catskills on top of that. Prof. Dana, of Yale, first recognized this chasm to be the old channel of the Hudson River. This channel or valley is traceable to a depth of about 9,000 feet. This old river-bed has become submerged by continental sinking. Traces of a second valley or channel running into that of the Hudson are readily discerned. This second submergence is that of the old bed of the Connecticut River, showing that at one time the two rivers were united. The sinking of the continent is now going on at about two feet a century.

FEIGNING MADNESS. (429)

"And he changed his behavior before them, and feigned himself mad in their hands, and scrambled on the doors of the gate, and let his spittle fall down upon his beard."—1 Sam. 21: 13.

The simulation of disease is no uncommon thing. As David had a motive for his shamming insanity, so there are persons today who, if they have anything to gain thereby, are ready to resort to almost any expedient of this sort. *The Lancet*, of London, has a recent article on this shamming of disease, describing the usual motives

governing such action. Persons desiring charity and wishing to escape work will paint spots on their persons resembling great, festering ulcers, or they will sham paralysis, or fits, being assisted in frothing at the mouth by a piece of soap under the tongue. The case of one person is given who appeared at the hospital, displaying a severe cut upon the head. He states that in consequence he has Jacksonian epilepsy, and is admitted into a surgical ward for operation. When the time arrives for the operation to be performed, he declines the offices of the surgeons, and departs for another hospital to repeat his story and receive the attentions for a few days bestowed upon any patient who is to undergo an operation and who must be properly prepared for the ordeal. There are also many persons who, desiring to escape military and naval service, will simulate whatever disease is most likely to exempt them from it. Thus in the days when the soldiers were required to bite off the end of a cartridge before using, there were men who appeared before examiners with the necessary teeth extracted or filed down. Almost any amount of pain will be endured by these frauds, such as would be caused by the chopping off of certain fingers or the rigid retention of a limb in a position in which it would after a time become useless. But mental derangement, such as was practiced by the youthful David, is a favorite form of malingering. To obtain money, to gain notice, are both motives influencing especially young, unmarried women. Hysterical attacks are commonly traceable to a desire to deceive, either to escape some punishment or to wreak vengeance upon someone. Once a man who simulated blindness was placed on the edge of a jetty and told to walk forward. He did so, falling into the water, knowing that those who were testing him would be careful not to let him drown.

A DESERT BLOSSOMING AS THE ROSE. (430)

Isa. 35: 1, 2.

We read with much interest of the recent facts given regarding the Great Sahara Desert. The study, pursued by French scientists, of its fauna and flora, its population, is of more than passing value. The sinking of many artesian wells is creating throughout a vast region more than one great oasis. It is stated that in one section of the desert are large deposits of coal. One enterprising man proposes with a show of reason that many parts of the sand waste might be reclaimed by the planting of palm trees. Leading French scientists are considering plans for the thorough and systematic exploitation of the Sahara region, and some surprising, practical results may be awaited.

THE DRUNKARD INSANE. (431)

Isa. 28: 7.

A recent scientific writer in the medical journal known as *The Hospital*, states that recent investigation goes to show that the habitual drunkard is mentally defective, and his drunkenness is so closely accountable for his habit, as to place him near to those who are considered to be purely insane, or at least of unsound mind

THOU SHALT NOT KILL. (432)

Deut. 28: 43, 44.

The subject of "Race Suicide" is attracting the serious attention of scientists in Great Britain. Prof. Karl Pierson, in a recent article in *Biometrika*, states that "the merchants of Great Britain are no longer strong enough to compete with the Germans or Americans. Our scientists, when they have seen what is going on in foreign lands, proclaim the glory of foreign universities and advocate the development of technical instruction. Our politicians, stricken with fear, demand heroic remedies. There is something at the bottom of all this; it is not simple literature, or the fantastic sociology of uncultivated people. There is a lack of men of superior intelligence; there is a lack of intelligence in the British merchant, workman, and professional man. There is poverty of great directing minds and of average dirigible minds. This must come from the fact that the superior breeds or families of the nation, intellectually, are not producing in sufficient quantity. It is

the mediocre and inferior breeds that propagate like rabbits. The least fit are the most fertile. If this is the case, it will be vain to introduce better educational methods. They will not raise the hereditarily feeble intellect to the level of that which is hereditarily strong. Education cannot take the place of breed; it cannot put into the blood what has not been placed there by those who alone have the power to do so. It is therefore necessary that reproduction in the superior stocks should be more abundant than it is; otherwise, the proportion of superior to inferior individuals will rapidly change in favor of the latter; the worthless elements will gain enormously on the valuable ones unless we find the means either to diminish the fertility of the former—which is impracticable—or to increase that of the latter, which is practicable, for it depends on themselves, their relative sterility being voluntary."

FAITH FIRM. (433)

Col. 1: 23.

The Christian's faith, when it rests upon the Word of God, can never be moved. It is the bridge upon which the thought travels easily and smoothly to Heaven, returning with assurances of the unfailing Divine favor and support. In what contrast to this bridge do we read of the great Brooklyn bridge, built by man, which now is becoming unsafe, and must be shortly rebuilt. Its rate of deterioration has been \$1,000,000 per year, due, the engineers say, to overstrain and electrolysis.

Illustrations from Life.

POST MORTEM ATTENTION. (434)

Prov. 31: 26; Eph. 5: 23.

[Prize illustration for April, submitted by C. Alex. Terhune.]

According to facts recently disclosed there is a curious person in the Indian Territory, whom society has ostracized because he will not let his dead wife remain at rest in her grave. He digs her up at regular intervals, has her bathed and neatly dressed in fresh linen and fresh clothing and then put back into the grave again. The first time he exhumed her he dressed her in a new fine silk dress, and at this time and several subsequent occasions a few kind-hearted women helped him, but they have left off helping and are rebelling with the whole community.

It seems that this eccentric husband had a quarrel with his wife and departed from the home. In his absence she died, and now he is trying to make reparation by showing her the delicate attentions that he might have shown her during her lifetime but did not. This shows the sad plight of those who do not believe in immortality. They always think of their dead as in the earth instead of in heaven, and this would be the condition of the world had not Christ risen.

SCIENCE HELPLESS IN LIFE AND DEATH. (435)

Lord Kelvin has just been lecturing to physicians, and among other things he said to them: "Let not any of your youthful minds be dazzled by the imaginings of the daily newspapers that because Berthelot and others have made foodstuffs they can make living things, or that there is any prospect of a process being found in any laboratory for making a living thing, whether the minutest germ of bacteriology or anything smaller or greater.

"There is an absolute distinction between crystals and cells. Anything that crystallizes can be made by the chemist. Nothing approaching to the cell of a living creature has ever yet been made. The general result of an enormous amount of exceedingly intricate and thoroughgoing investigation by Huxley and Hooker and others of the present age, and by some of their predecessors in both the nineteenth and eighteenth centuries, is that no artificial process whatever can make living matter out of dead. This is vastly beyond the subject of the chemical laboratory, vastly beyond my own beloved subject of physics or of electricity—beyond

it in depth of scientific significance and in human interest. The phenomena of life and, sad to say, the phenomena of death, and the difference between life and death, are subjects physicians must face every day."

Life alone begets life, and materialism has no foundation in nature or in reason. None need be disturbed by the atheistic class of scientists; their number is not as large as it was, and it is not likely to increase.

THE PRE-EMINENCE OF CHRIST.

Col. 1: 18. (436)

Sometime ago I heard a traveler describe a visit to Washington, D. C. He said that as he neared the city he was struck with the difference between the highest and lowest buildings. He saw with a feeling of pride and patriotism Washington's monument, rising majestically above all the other structures.

At the moment of entering the city a fog was hanging over it and had already obscured many of the lowest buildings. When he emerged from the city he beheld a sight which impressed him deeply; the mist had spread over the entire city and wrapped it as in a mantle. One thing alone was seen above the mist and that was the top of Washington's monument. Then he said, "I decided that that was the biggest thing in the city."

So as we look back over the centuries we see that the mist has enveloped much that was held dear by our fathers; even the prophets and patriarchs, and the old book itself, may hang in a cloud of mystery, but above it all rises one figure, and that is Christ. He is above all.—A. A. Benfield.

WE OUGHT TO WALK AS HE WALKED. (437)

I John 1: 6; II Cor. 3: 18.

The daughter of Charles Dickens writes of her father. She declared that he became so truly a part of his work that he would assume the very character of which he was writing. The facial expression which he described for his characters would be written upon his own face.

A recent writer tells of a visit to the Bavarian village of Oberammergau several days before the first performance of the great Passion Play. Likenesses of the German peasant Meyer, who for thirty years has personified the Saviour of the world, were on exhibition at a little art store. Photographs taken when he first assumed the role of actor show him to be the typical Bavarian peasant, with all his coarseness and crudeness. But a photograph taken in 1900, when he ceased to act the part of the Christ, seems to belie all former pictures. His face had become spiritual and Christ-like. How did this transformation come about? His mind had dwelt so much upon the Christ: he had so long associated his acts with those of the Saviour, that he had been changed into the image of the Son of

God. Oh, that we may so "walk as he walked" that we may be "changed from glory to glory" until we appear in his likeness.—A. A. Benfield.

MISUNDERSTOOD BLESSINGS. (438)

Matt. 14: 26.

When the disciples saw their Lord coming to them on the water they were afraid, supposing it to be an apparition. How often we fear the approach of our greatest blessings.

A writer in the *Baptist Union* illustrates the subject in the following way: One night, a few years ago, on the wild Newfoundland coast, a fierce storm arose before the fishing fleet could make the harbor. Wives and children strained their tear-dimmed eyes, hoping to see through the darkness and tempest the coming sails. About midnight it was discovered that the cottage of one of the fishermen was on fire, and notwithstanding all their efforts it was totally destroyed. When the morning dawned the fleet was found safely anchored in the bay. As the wife went to greet her husband with the tidings of their loss, he said: "Wife, I thank God for the burning of the house, for it was by its light that the fleet was able to make the port, but for the fire we had all perished."

How little we know what a gain our losses will be to us. If we could see as he sees we should often thank God for our trials and losses. We see things not as they are, but as our fear interprets them, and so we often misunderstand our greatest blessings.—A. A. Benfield.

G. CAMPBELL MORGAN'S "LESSONS OF THE WELSH REVIVAL."

We published this sermon in the March issue of *Current Anecdotes* and offered to furnish it at cost for distribution. Its usefulness for this purpose is shown by orders that amounted to nearly 35,000 in two weeks. One press can hardly supply the demand. Many have written us stating that in providing these booklets at prices that permitted their wide distribution would no doubt have a great influence in extending the revival spirit.

If you have not read Mr. Morgan's words in the March number, read them. They will cheer you up and renew the hopeful spirit within you.

Owing to a mistake in the weight of paper we found that the postage was 11 cents instead of 6 cents, causing us a loss on the orders received thus far, but it was a loss we were glad to meet. But the price per 100 postpaid will now be 30 cents instead of 25 cents. Do you want to help make the circulation of this booklet, which can be read in three minutes, reach the 100,000 mark before Easter? If so, send on your orders. It might give excellent results to distribute these booklets to your congregation Easter morning. 30 cents is the cost price, not counting anything for our time and the labor in the shipping room.

F. M. Barton, 706-712 Caxton Bldg,
Cleveland, Ohio.

Preacher's Scrap Book.

MAN IS A LEARNER MORALLY. (439)

Isa. 1: 17; 1 Pet. 1: 5-7.

In a very fine sermon on "the highest education," Dr. Wilkinson, the English Methodist preacher, beautifully points out that man is a learner not alone intellectually but also morally. He says, "Numerous definitions have been given of man, but he might justly be defined as the being who learns. Other creatures can scarcely be said to learn. Whatever pertains to other species they do instinctively, immediately, perfectly. A lark builds its first nest as skillfully as its last, a spider's first embroidery is as exquisite as anything it spins in adult life, while a bee constructs its first cell and compounds its first honey with an efficiency that leaves nothing to be desired. Birds and insects are not required to go to school; whatever perfection pertains to their order is displayed by them from the beginning. It is altogether different with the human creature. We must perforce go to school, having everything to learn. Knowledge, power and skill are attained only through attention, diligence and perseverance. It is thus with moral proficiency. If we are 'to do well,' taking that phrase in its largest and noblest sense, we must 'learn' to do it, acquiring the splendid power through attention, repeated endeavor and manifold sacrifice." It is thus we learn contentment, sincerity, veracity, virtue of temper and kindness.—T. M. Fothergill.

NO CROSS, NO CROWN. (440)

Charles V, of France, to test the disposition of his young son, the Dauphin, had two tables placed before him. On one he placed a sceptre and a crown, on the other a sword and an iron helmet, and allowed him to choose which group of gifts he would take. With but little hesitation he chose the sword and the helmet. When his father asked him to account for his choice, he said, "With a sword and helmet you can obtain what will keep the sceptre and the crown."

THE CUSTOM WHICH CANNOT BE ABROGATED. (441)

A young nobleman entered the monastery of St. Bernard of Clairvaux. When his father threatened to burn the abbey at every corner, if his son did not return, the youth came out and said, "I am quite ready to accompany you on condition you do what I desire." "Tell me what is your desire and you shall have it," said his father. The youth proceeded—"In your domains there reigns a very ancient custom: if it were not in vogue I would settle there willingly." The old man boasted loudly, and swore by all he held dear to abrogate the custom, ancient though it was, if he would consent to come back with him. The youth replied, "The custom in your domains is that the

young die as well as the old; till this custom no longer exists, I will not return there."

A MARTYR'S INTERCESSIONS UNAVAILING. (442)

Joseph, a priest, was scourged during two hours in the presence of a judge appointed by Adarsapor. The judge on hearing him discourse on the Resurrection, said "In that Resurrection how do you design to punish me?" The martyr replied, "We are taught meekness, to return good for evil, and pray for enemies." "Well," said the judge, "then I shall meet with kindness from your hands for the evil which you here receive from me." To which the martyr answered, "There will then be no room for pardon or favor; nor will one be able to help another. I will pray that God will bring you to the knowledge of himself in this life."

THE DOOR TOO MANY. (443)

A rich man built a palace which was furnished with great magnificence; when the building was completed, he took possession, hoping to spend many happy years in it. All who saw the palace expressed admiration. One day he showed it to a hermit, hoping that he too might compliment him on his good fortune. But the hermit said, "This dwelling is truly well ordered in all respects except that there is a door too many, and you ought to wall it up." On being asked what door he meant, he replied "It is the one by which your corpse will pass out; for as long as you leave it open it is impossible that your happiness can last eternally, and that which does not last eternally is not happiness."

INTELLIGENCE, SPIRITUAL. (444)

David Brown, of Aberdeen, thus addressed his friend and former teacher, "Rabbi" Duncan, still in the darkness of unbelief: "Ah, friend, these were sad days to me—days of disorganized beliefs, of relaxed spiritual and moral tone, of universal and mournful declension. True, I made immense progress in the literature of theology, in Biblical criticism, in exegetical insight. . . . But the true key to the Bible was then wanting, and not having the mind of God how could I rightly interpret his word as a whole? But now I see things in another light; and to me it would be a joy unspeakable if you and I, who so long walked together in darkness and pride of speculations, were now to see eye to eye, and help more than ever we hindered one another."—"Life of Dr. Brown," by Dr. W. E. Blaikie.

NOMINAL CHRISTIANITY. (445)

The inquiry room brings its terrible revelation of the vast multitude of unregenerate church members. I have dealt with several

men of position who knew the letter of Scripture as they knew their own names, but who had no more idea of free grace and a personal Christ than a Hottentot.—“Prof. H. Drummond’s Life,” by Dr. G. A. Smith.

THE BLESSING ON HUMBLE BEGINNINGS. (446)

A poor woman named Madeleine one day found on her doorstep a poor, infirm, old woman who begged for food. But Madeleine did more than this, as she forthwith shared her home and her bed with this poor creature. Soon afterwards another aged invalid appeared, and then she entirely gave up her bed, and made herself a shakedown in the kitchen. Presently her little “cottage hospital” was filled up, and Madeleine spent all the time she could spare from church on Sunday in begging for her patients. In course of time others joined Madeleine in her good work, and hence arose the society, or at any rate one branch of it, of the Little Sisters of the Poor, so well known for their charity.

TWICE BORN, BORN AGAIN. (447)

A high-caste Brahmin came to receive baptism. He approached the font wearing the sacred thread which, among his Hindoo co-religionists, was the badge of his belonging to the “twice born,” and entitled him to little short of religious worship from those of a lower caste. But at the moment when he answered “I renounce them all,” he stripped off the sign of

idolatrous pre-eminence and trampled it under his feet.

THE WOUNDS OF JULIUS CAESAR. (448)

“Look! in this place ran Cassius’ dagger through: See what a rent the envious Casca made: Through this the well-beloved Brutus stabbed.”

At a meeting of the French Academy of Medicine, a few years ago, a curious paper was read, on behalf of M. Dubois, of Amiens, entitled, “Investigations into the death of Julius Caesar.” M. Dubois having looked up the various passages referring to this famous historic incident to be found in Dion Cassius, Plutarch, Suetonius, Appian, etc., and compared them with one another, has fixed the spots where the four first wounds were inflicted, and the names of the conspirators who inflicted them. The first blow, struck by one of the brothers Casca, produced a slight wound underneath the left clavicle; the second, struck by the other Casca, penetrated the walls of the thorax toward the right; Cassius inflicted the third wound in the face. Decimus Brutus gave the fourth stab in the region of the groin. Contrary to the general opinion, Marcus Brutus, though one of the conspirators, did not strike the dictator. After the first blows Caesar fainted, and then all the conspirators hacked his body. He was carried by three slaves in a litter to his house. Anstistius, the physician, was called in and found thirty-five wounds, only one of which was in his opinion fatal, that of the second Casca. There is greater proof of the wounds of Jesus, because by them we have been healed of sin.

Illustrations from Nature.

FALLING OF SEEDS. (449)

Some seeds fall from the trees in the early springtime; some in the bright summer days; some in the autumn’s mellowness; and some cling to the boughs long after winter has come, and at last fall in the blanket of snow, which God sees is as necessary to them as the soft and warm soil is to other seeds. So he calls some to drop their mortality, that it may develop the beauty of the immortal, in early childhood; some in middle manhood; and some in old age. He times all our coming and going. There can be no premature death except as we have refused to make ourselves ready for the grand change.—J. M. Ludlow, in the *Homiletic Review*.

SLOW-COMING SPRING TIME. (450)

Who can tell just when spring came? There were fitful days of sunshine and storm, but the keen winds blew and reminded us that winter was still lingering. At last, on the little patches of sward that looked toward the south, we seemed to see a growing tint of green. One morning we said, “Surely the grass is very green today!” Then came a balmy day, when we could

swing the windows wide, a day to make our hearts glad, and fill us with hope of what soon should be. Another day we glanced over a railing, and there was a crocus peeping its face above the new grass, and another day there was a dandelion. Hark! there is the song of a bird! The sweet twitter of a robin, or the whistle of a vireo. The migratory birds have come back, the vanguard of the coming host that shall fill the trees and sing among the branches. Spring has come! When did it come? We do not know. We cannot mark the day. Winter has so gradually shaded into spring that we can only say we know that spring has come because we discern that spring is here.

It is often so with that spiritual change which we call regeneration. There are many Christians who make the most serious mistakes of their lives by erring upon this point. They have been long looking for a decided change somewhere in their spiritual life—a jumping straight out of ungodliness into Christian excellence. Because they cannot lay their finger upon such a time, nor fix with their thought the very day when, and the place where, the new birth came to them, they are full of sorrow; they doubt

their change of heart. It is just as though you expected winter to pass into spring by a single convulsion of Nature.—H. C. McCook, D. D.

HONEY OF THE WORD. (451)

What forceful lessons we find in nature! The bee-hunter in America puts a piece of honeycomb into a box, and catches a bee. He then covers the box, and very soon the bee fills himself with the honey.

Being let loose, he finds his way home, and in a little time returns, but not alone. He brings his companions with him, and in turn they bring their companions, till the box is filled with a full swarm of bees.

If we have tasted that Word which is sweeter than honey, let us bring our companions and neighbors with us.

DECAY IS EVERYWHERE. (452)

"There must be resurrection."

We find that all human institutions, and all Divine ones, are only for a time, enduring until the germ of the institution or constitution reaches the largest possible development, and then Decay's effacing finger begins its work. No sooner does the fruit come to its full richness, no sooner has the sun put his last finger-touch upon the peach, than decay begins, and that vesture, so

splendid, is found to contain a stone, and that stone is but a sepulchre which contains a seed; and yet from the seed shall come another splendor of outward vesture, which the stone of the sepulchre doth but veil for a moment. There must be resurrection. The stone must be rolled away; for the new life is better than the old. The seed must fall; for the new truth must be born.

—Geo. Dawson.

THE AVERAGE LENGTH OF DAY AND NIGHT. (453)

The virtual equality in men's lives.

The total length of day and night all the year round is the same at the North Pole and at the Equator—half and half. Only, in the one place, it is half and half for twenty-four hours at a time, and in the other the night lasts through gloomy months of winter, and the day is bright for unbroken weeks of summer. But when you come to add them up at the year's end, the man that shivers in the ice, and the man that pants beneath the beams from the zenith, have had the same length of sunshine and of darkness. It does not matter much at what degrees between the Equator and the Pole you and I live; when the thing comes to be made up, we shall be all pretty much on an equality.—A. Maclaren, D. D.

Easter Illustrations.

HE ROSE AGAIN. (454)

I was standing before the window of an art store where a picture of the crucifixion of our Lord was on exhibition; as I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause: "Them's the soldiers, the Roman soldiers, and," with a long drawn sigh, "that woman crying there is his mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added: "They killed him, mister. Yes, sir, they killed him!" I looked at the little ragged fellow, and asked, "Where did you learn this?" He replied, "At the Mission Sunday School."

I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked a block when I heard his childish treble calling: "Mister! Say, mister!" I turned. He was running toward me, but paused; then up went his little hand, and with triumphant sound in his voice, he said: "I wanted to tell you he rose again! Yes, mister, he rose again."

His message delivered, he smiled, waved his hand, turned and went his way.—T. R. Teske.

HEATHEN SYMBOLS OF DEATH. (455)

The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower bud crushed but all its fragrance in it—these were the utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting or brighten the sepulchre.—Selected.

CERTAINTIES. (456)

It was the certainties of the soul that made Paul the preacher he was. There is nothing in negations to beget enthusiasm. Agnosticism breeds no missionaries or martyrs. Paul was certain of three things—that he had an Almighty Saviour; that his life was in the hands of a loving Father; and that a place in the Father's house awaited him after death; the three things that most utterly perplex and trouble men—sin, sorrow, death.

HIS EVIDENCE FOR IMMORTALITY. (457)

I can never forget one sentence of Mr. Buckle, which I confess I prize above all his statistics and all his theories on civilization. He said that no mere arguments for immortality had ever had much weight with him, but that, when he remembered his mother, he could not disbelieve in it. Such a testimony from a

man who so greatly exalted the intellect, who in words, at least, treated morality as poor in comparison with it, seems to me of unspeakable worth.—F. D. Maurice.

AGNOSTICS ON DEATH. (458)

What a hymn of despair is the following utterance of Renan's:

"We are living on the perfume of an empty vase. Our children will have to live in the shadow of a shadow. Their children, I fear, will have to subsist on something less."

This is only surpassed in awful sadness by the exclamation of the lamented Professor Clifford, out of the Egyptian midnight of his professed atheism:

"We have seen the spring sun shine out of an empty heaven to light up a soulless earth; we have felt with utter loneliness that the Great Companion is dead!"

Said the great American apostle of infidelity, standing beside the coffin of his brother:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud and the only answer is the echo of a wailing cry."

ADVANTAGE OVER INFIDELS. (459)

John A. Bingham, ex-Minister to Japan, once said: "Ingersoll and others ridicule my belief in a future life. I think I have the better of them. If I am mistaken I shall never be conscious of it; neither will they. If they are mistaken they will be conscious of it, and so will I. Therefore, I think I have the advantage of them."

THOUGHTS ON ETERNAL LIFE. (460)

Our dissatisfaction with any other solution is the blazing evidence of immortality.—Emerson.

Those who hope for no other life are dead even for this.—Goethe.

The monuments of the nations are all protests against nothingness after death; so are statues and inscriptions; so is history.—Lew Wallace.

THANKS FOR OUR DEAD. (461)

I will not pray for my dead; I will give *thanks* for them. I will bring a wreath to the sepulchre—a wreath of immortelles. I will sing an Easter hymn in the winter of the year. I will number the departed among the members of my household; I will say, with the little girl by the gravestone, "We are seven!" I will keep a place for the old chair in a corner of my heart. I will garner the old songs in the fields of memory. I will preserve the birthdays on the fly-leaf of the old Bible as anniversaries, not of the dead, but of the living. And when, within thy house, I bend my knee in the moment allotted to silent prayer, I will not say, "Father, raise up my dead!" but, "Father, I bless thy name, that my dead are raised already."—George Matheson, D.D.

LORD SALISBURY'S FAITH. (462)

1 John 5:13.

The following letter was addressed by Lord Salisbury to the Rev. W. T. M'Cormick, at that time Vicar of St. Matthew's, Brighton:

"Chalet Cecil, Puys, Dieppe,

"August 30, 1894.

"Rev. Sir—I wish I could assist you; but it is difficult to touch so large a theme in so short a space without doing harm.

"Everyone has his own point of view from which he looks at these things. To me the central point is the Resurrection of Christ, which I believe.

"Firstly, because it is testified by men who had every opportunity of seeing and knowing, and whose veracity was tested by the most tremendous trials, both of energy and endurance, during long lives.

"Secondly, because of the marvelous effect it had upon the world. As a moral phenomenon, the spread and mastery of Christianity is without a parallel. I can no more believe that colossal moral effects lasting for 2,000 years can be without a cause, than I can believe that the various motions of the magnet are without a cause, though I cannot wholly explain them.

"To anyone who believes the Resurrection of Christ, the rest presents little difficulty. No one who has that belief will doubt that those who were commissioned by him to speak—Paul, Peter, Mark, John—carried a divine message. St. Matthew falls into the same category. St. Luke has the warrant of the generation of Christians who saw and heard the others.

"That is the barest and roughest form the line which the evidence of the inspiration of the New Testament has always taken in my mind. But intellectual arguments, as you well know, are not to be relied upon in such matters. Believe me, yours faithfully,

Salisbury.

"The Rev. W. T. M'Cormick."

CHRIST'S FOOTPRINTS OUTWARD.

1 Cor. 15:20-23. (463)

A fox once came upon a cave, into which he saw many foxes had entered, the sand being full of footprints. He was about to pass in when his cunning eye detected that all the footprints pointed *one way*. All were turned inwards, and there were *none* leading out of the cave. We have come to a great cave—the grave—and its entrance is marked by many footprints. All lead *in* and *none* out. But Christ has set his feet the *other way*; and now, if we go into this cave, we shall follow him out again.—*London S. S. Chronicle*.

ROYAL EGYPTIAN MUMMIES. (464)

1 Pet. 1:25.

In 1881 a company of archæologists under Herr Brugsch, while excavating near the ancient city of Thebes, unearthed a burying-place called "The Gate of the Kings" from which they took thirty-six mummies of royal personages of the eighteenth dynasty.

Among these was *Rameses II.*, the Pharaoh

of the captivity. By the side of these royal mummies were found hampered of food, provided for their use at the resurrection.

A strange awakening this! The shriveled bodies of the dead were carried forth on the shoulders of Arabs into the light of the nineteenth century of the Christian Era! They were wrapped in strips of byssus, which were inscribed with cabalistic sentences from the "Book of the Dead," the Scriptures of ancient Egypt. How superannuated this book! How far behind the progress of events these worthies of long ago!

But suppose that, from among that imposing company of mummied worthies, a princess had calmly risen with all the ancient dignity of her high station, light in her eyes and unabated strength in her limbs, and had unfolded a scroll, written in our current speech, covering all the progress of the intervening centuries and fully abreast of the spirit of this age—would not that have been counted an extraordinary thing?

Yet this is, indeed, a veritable fact. Our religion is as old as the Pharaohs and as fresh as this morning's dew.—*C. E. World.*

WORLD'S GREAT BATTLES. (465)

John 20:20; Luke 24:52.

If on Friday you sorrow in his sorrow, then on Easter day let us rejoice, for Easter should be the joy-day of the world. O man of the world, on this Easter day, 1905, stand and look back through the ages and tell us what points of joy seest thou? There are many glad days in the history of this world of ours. Marathon was a glad day, when the Greeks rolled back the Persian tide, and rescued civilization from the clutches of the barbarian. Tours was a great day, because on that day, 1100 years ago, Charles Martel beat back the Saracen and rescued Europe from the Arab flood. Waterloo was a great day, Europe saved from France. Gettysburg was a great day, for it kept the United States one great nation. But Marathon and Tours and Waterloo and Gettysburg had mattered little to us with a dead Christ. Barbarians we, without law or order; and civilization but a dwarfed bud. Yes, look back upon the days of joy, and though other days rise up as hills upon the plain of days, the Mt. Everest of them all, rising supremely high, bears on its side a *broken tomb*.

DEATH BEFORE LIFE. (466)

1 Cor. 16:36; Rom. 6:4-7.

In his life of Spurgeon, Williams records the following conversation that took place between Ruskin and Spurgeon. Ruskin said, "Paul was no gentleman." "Why so?" said Spurgeon. "Because," replied Ruskin, "he calls those who differ from him a 'fool.' He says, 'Thou fool, that which thou sawest is not quickened except it die.' Now, as a matter of fact, Paul was the fool, for he was ignorant of the process of the reproduction of the grain; that which is sown does not die, for if it did it would abide alone." "Excuse me," said Spurgeon, "it is you who are ignorant, and not Paul, for you do not

know what the true definition of death is. Let me tell you: death is the resolution of any compound body into its original elements. A grain of wheat is a compound. When it is put into the ground it is actually resolved by the chemical action of the soil into its original elements, and that is its death. And out of the central germ of life is there produced the blade, the ear and full corn in the ear. If it did not so die, it would abide alone. The apostle is right after all." Mr. Ruskin had to own himself defeated. So it is in spiritual experience. We first die to sin, and then live to Christ, just as at the resurrection, life is triumphant over death.

EARTHLY TREASURES. (467)

Watts, an English artist, painted the transient glory of earthly things. A dead man lies on the floor of a richly furnished room. During life he had been warrior, statesman, politician, with great influence, and as he lies dead, near him are a pile of gold, his sword, his highly-prized decorations, political banners, and all else that he had treasured. All these had remained with the dead body. But the soul, the man, had gone to the Author of Life. None of the things for which he had cared in life could he take with him. They were not heavenly treasures.

Easter Poetry.

CHRISTUS CONSOLATOR. (468)

Before the dead I knelt for prayer,
And felt a presence as I prayed.
Lo! it was Jesus standing there.
He smiled: "Be not afraid!"

"Lord, thou hast conquered death, we know;
Restore again to life," I said,
"This one who died an hour ago."
He smiled: "She is not dead!"

"Asleep, then, as thyself didst say;
Yet thou canst lift the lids that keep
Her prisoned eyes from ours away!"
He smiled: "She doth not sleep!"

"Nay, then, tho' haply she do wake,
And look upon some fairer dawn,
Restore her to our hearts that ache!"
He smiled: "She is not gone!"

"Alas! too well we know our loss,
Nor hope again our joy to touch,
Until the stream of death we cross."
He smiled: "There is no such!"

"Yet our beloved seemed so far,
The while we yearn to feel them near,
Albeit with thee we trust they are."
He smiled: "And I am here!"

"Dear Lord, how shall we know that they
Still walk unseen with us and thee,
Nor sleep, nor wander far away?"
He smiled: "Abide in me."

—ROSSITER W. RAYMOND.

MIRACLE.

(469)

Who feels its branch give way, yet keeps on singing,

Knowing it has wings for flight.

All silently, and soft as sleep,
The snow fell, flake on flake.
Slumber, spent Earth! and dream of flowers
Till spring-time bid you wake.
Again the deadened bough shall bend
With blooms of sweetest breath.

O miracle of miracles,
This life that follows death!

—Thomas Bailey Aldrich, in *Harper's Monthly*.

DUST RAISED UP.

(470)

(Lines found in the Bible of Sir Walter Raleigh.)

E'en such is Time; that takes in trust
Our youth, our joys, our all we have,
And pays us but with earth and dust;
Who in the dark and silent grave,
When we have wandered all our ways,
Shuts up the story of our days:
But from this earth, this grave, this dust
My God shall raise me up, I trust.

IMMORTALITY—WITNESS OF THE POETS.

(471)

Listen to the testimony of the greater poets to this sublime verity of man's immortality. "God's great truth-tellers," as Mrs. Browning fitly calls them, their witness on this subject is practically one great accordant voice. Dante wrote of his lost Beatrice: "Thus I believe, thus I affirm, thus I am certain it is; and that from this life I shall pass to another better, there, where that Lady lives, of whom my soul was enamoured." Petrarch says, on the passing of his Laura: "Her body, so beautiful, so pure, was deposited, on the day of her death, after vespers, in the church of the Cordeliers. Her soul, as Seneca has said of Africanus, I am confident, returned to heaven, from whence it came." Shakespeare, in his last Will and Testament, says, "I commend my soul to God my Creator, hoping and assuredly believing through the only merits of Jesus Christ my Saviour to be made partaker of life everlasting." Shelley, who could not swim, when rescued by Trelawny from a deep pool in the Arno, said, when he recovered his breath: "In another minute I should have found truth, and you would have found an empty shell. Death is the veil, which those who live call life; they sleep and it is lifted."

Richter, that great apostle of immortality, wrote: "A man may for twenty years believe in the immortality of the soul; in the one-and-twentieth, in some great moment, he for the first time discovers with amazement the rich meaning of this belief." John Milton, without a tremor and without a fear, lays his just hand on

That golden key
That opes the palace of eternity.

Goethe says: "It is to a thinking being quite impossible to think himself non-existent, ceasing to think and live. So far does everyone carry in himself the proof of immortality, and quite spontaneously." Victor Hugo, with grand assurance, compares, in one of his poems, life on this earth to a bird perched on a frail bough—

Wordsworth, in his little poem, "We Are Seven," smiles at the idea of any severance between earth and heaven, and meanwhile, in his beautiful unworldliness, steps Westward—

Apparelled in celestial light,
The glory and the brightness of a dream.

Browning, in many a noble stanza, "greet[s] the unseen with a cheer." "What's time?" he asks.

Leave now for dogs and apes!
Man has Forever.

Tennyson tells us how, to him, "annihilation was impossible and inconceivable." Again, in a letter to Lord Houghton, on the death of Lady Houghton, he says: "I may say that I think I can see, as far as one can see in this twilight, that the nobler nature does not pass from its individuality when it passes out of this one life."

A pathetic proof of the reluctance with which this great belief is abandoned is found in the lines placed by Mrs. Huxley on the tomb of her husband—

And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye waiting hearts that weep,
For God still "giveth his beloved sleep,"
And if an endless sleep he wills—so best.

Longfellow rests in the calm assurance expressed in the lines—

There is no death! What seems so is transition.

This life of mortal breath
Is but the suburb of the life elysian,
Whose portal we call death.

Carlyle, writing to his wife on the death of a beloved relative, says: "Surely, surely, there is a life beyond death, and that gloomy portal leads to a purer and an abiding mansion."

Burns tells us how—

The voice of Nature loudly cries,
And many a message from the skies,
That something in us never dies.

Robert Blake, writing of the departure to the other world of his friend Flaxman, says: "I cannot think of death as more than going out of one room into another." Mrs. Browning sings like an angel of the sleep which God gives to his beloved, and, we seem to nestle under the very shadow of the Almighty wings as we join in the prayer of Oliver Wendell Holmes—

O Father! grant thy love divine
To make these mystic temples thine!
When wasting age and wearying strife
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust thy mercy warms,
And mould it into heavenly forms.

—Great Thoughts.

[For additional illustrations on Easter, see page 301.]

The Homiletic Year—April.

By REV. G. B. F. HALLOCK, D. D.

E A S T E R .

CHRIST THE FIRST FRUITS.

"But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15:20.

The harvest field is full of sheaves like to the first. 1 John 3:2; Job 19:26.

THE RISEN LIFE.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth." Col. 3:1.

I. Walk as risen ones.

II. Talk as risen ones.

III. Work as risen ones.

HOW CAN I LOSE THE FEAR OF DEATH?

"The sting of death is sin; and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:56, 57.

How can I lose the fear of death? By trusting my soul to the Conqueror of Death (1 Thess. 4:14). He died to do away with the sting, let him cure it in me. "Cleanse me from its guilt and power." Neither viper nor wasp can hurt when the sting is taken out. "The King of Terrors" (Job 18:14) without his goad becomes the door-opener into the presence of the Lord.

I. The patriarch Job said, "I know that my Redeemer liveth. . . . in my flesh I shall see God."

II. The beloved John heard a voice from the midst of the seven golden candlesticks, and "One like unto the Son of man," saying, "I am he that liveth, and was dead; and, behold, I am alive forever more."

III. Paul yearned for the touch of "his right hand" (Rev. 1:17). "That I may know him and the power of his resurrection" (Phil. 3:10); and echoed the patriarch's triumph-song, "I know whom I have believed" (2 Tim. 1:12).

IV. Is our reply Gal. 2:20? with, "I can do all things through Christ, which strengtheneth me." "Seeing he ever liveth" (Heb. 7:24, 25). "Victory through our Lord Jesus Christ." Henceforth may I live, not to myself, but unto him who died for me, and rose again (2 Cor. 5:10, 15).

MARY AT THE SEPULCHER.

Text: "But Mary stood without at the sepulcher weeping." John 30:11.

I. The source of her grief.

1. She remembers the many seasons of spiritual enjoyment in the Saviour's company.

2. The remembrance of his sufferings and death upon the cross.

3. She was deprived of the opportunity of showing the last token of regard to her departed Lord.

4. She thought the body was stolen from the sepulcher.

II. The place where she vented her grief. "At the sepulcher."

1. This shows the sincerity and fervor of her love.

2. The station she occupied was expressive of her courage and resolution.

3. Her constancy and perseverance were truly admirable.

EASTER LESSONS.

1. The resurrection of Jesus has been called Jehovah's signature of receipt for the ransom paid for sinners (Acts 2:24). "Not redeemed with corruptible things." (1 Pet. 1:18, 19).

2. "Christ is risen!" "Ye are risen with him." If our bodies are laid in the grave they are secure in him (Ps. 16:10) and are safe.

THE RESURRECTION.

1 Cor. 15:20, 21; 50-58.

Everywhere the Apostle Paul went he preached the Resurrection of Christ. The heathen knew no such doctrine, the Jews disputed about it, the Sadducees denying it altogether; hence the converts to Christianity, either heathen or Jew, found it difficult to adopt and receive the doctrine. So also did the disciples of Jesus when first they heard their Master speak of it (Mark 9:10).

In Corinth some believed it, also some distinctly rejected this truth (v. 12); and it was to the churches at Thessalonica and Corinth Paul wrote with the greatest fulness and power on the resurrection, showing that it is the keystone of the Christian faith, and that if it failed the whole structure must have fallen away.

Paul announces the resurrection as a fact beyond dispute; had proved it from prophecy, testimony of eye-witnesses, and his own personal inspiration (1 Thess. 4:15; Gal. 1:12). From nature, the grain of corn (Job 19:25-27; Isa. 25:8; Hosea 13:14; Ps. 17:15; Acts 1:3; 1 Cor. 15:4-8).

I. "The first-fruit" (Lev. 23:10). The first sheaf of grain as the pledge and proof of the coming harvest. So the risen Christ as the "first" sheaf (Acts 26:23). Proof that the dead can be raised, pledge that they shall be raised and in like form.

II. The means. Satan worked through Adam to bring death on the human race, God worked through Christ to bring life, and repair the damage done by the curse (Col. 1:18). "First born from the dead."

III. The manner. The natural, physical

body cannot have place in the spiritual heavenly kingdom. It holds the seeds of decay, change, dissolution; is perishable, not prepared for eternal existence.

IV. The mystery. Not to be fully understood or explained, but is partially symbolized in the spring flowers, the butterfly, or the ear of corn. All will be changed, not necessarily through death and the grave. Instantaneous, complete. Same personality, but condition of body changed. Tabernacle and house (2 Cor. 5:1) contrasted—earthly, in dishonor, in weakness, vile, natural, corruptible, mortal; with heavenly, in glory, in power, glorious, spiritual, incorruption, immortality (Phil. 3:21).

V. The victory, through our Lord Jesus Christ. He fulfilled the law, removed the curse, conquered death, and the power of the grave. "Declared to be the Son of God with power" (Rom. 1:4).

VI. Our thanks for the victory assured. Works that will endure, stand the fire. "Be recompensed in the resurrection" (Luke 14:14; Matt. 25:31-46). "Only what is done for Jesus will last."

CHRIST'S RESURRECTION THE TYPE OF OURS.

"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:4.

Christ is the first-born of the dead; and his resurrection shows the law and method of ours. The points of resemblance we may indicate.

I. He rose, as we shall, by the power of the Holy Spirit. In each period of his life he was dependent upon the Spirit, and the same Spirit who had nestled to his heart in his baptism hovered over the grave in Joseph's garden; and on the third day loosed the pains of death, because it was not possible he should be holden of it. The Holy Spirit forgets no body which has been made his temple. He shall "quicken our mortal bodies."

II. His resurrection was unobtrusive, like all divine work; like the unfolding of flowers. The doors of our tombs will open on noiseless hinges; the fetters will drop lightly from our hands; our bodies will rise into immortal beauty like a dream.

III. His resurrection was leisurely. His burial cloths were folded and laid aside, as Christ, without haste, rose in majesty. God's children shall not go out by flight, for the Lord has gone before them, and his glory shall be their reward.

IV. His resurrection was irresistible. When Joseph and Nicodemus left him in the tomb the guards tried to hold him fast. But God said, and will say for us: "Let my people go."

V. His risen body was like his mortal body. As in the buried seed, the principle of vitality was unchanged. His glorious body was different from the body of his humiliation, yet it was the same. So those that sleep in Jesus become fairer, stronger, swifter, more apt for service, yet wake with the endeared features, familiar tones and happy companionship.

VI. What Christ does in renewing our souls he will yet do in renewing our bodies.

This will be the top-stone in the edifice of redemption.—Rev. F. B. Meyer, London, England.

THE RISEN LIFE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." (Col. 3:1.)

I. There are two kinds of death: the failure of the vital force, which we dread of all things; and the cessation of that disordered, diseased condition of the soul which makes our life all wrong, and sometimes ruins it. This may be called the death of death; and from it we rise into a new and worthy life.

II. This risen life we may have here and now, as multitudes do, making their course true, pure, noble, more glorious; keeping their senses chaste and clean, their affections sweet, their conscience healthy. The breath of this new life is prayer. It is a present heaven which all who are Christ's may have.

III. Its practical attainment is in seeking "those things which are above." We seek things "above" what is low, mean, impure, false, cruel, profane.

IV. To attain this establishes the kingdom of God, the better social state, as a present fact.

CHRIST'S POWER OF REVIVAL.

"Destroy this temple, and in three days I will raise it up." John 2:19.

"He spake of the temple of his body"; but what he said is true of every holy and beautiful thing in which he takes a share.

I. Human life is the crown of the living creation of God, but it continues only for a few years, when decline and decay seem its law as truly as just now its law was growth and progress. Then Christ appears as its Reviver. A Christian shows little care for the bodily decay which he feels, because to him is more prominent the spirit which does not decay but continues to grow, showing higher wisdom and serener peace and strength day after day.

II. The institutions of power for help and progress are the result of men's work, and they die out with all other things merely human; but Christian institutions, or those founded or maintained in a Christian spirit, partake of Christ's own immortality. He is with his church always in a special sense.

III. But every man has affections in his own heart which live by the inspiration of Christ, and which even when seeming dead he succeeds in reviving.

Sometimes these are revived by our own penitence for letting them decline; sometimes by our discovery of unnoticed occasions which call them out.—Author Unknown.

THE RESURRECTION OF CHRIST THE VINDICATION OF HIS TRUTH.

"He is risen, as he said." (Matt. 28:6.)

The chief priests said to Pilate: "We remember that that deceiver said, After three days I will rise again." Jesus had also said, "I am the way, the truth, and the life"; and

his actual resurrection, "as he said," proves that he was no deceiver, but the absolute truth.

I. The power to look beyond the darkness of his own death, evidences that he dwelt in that light of truth which shines about God. In God's presence all insincerity is consumed as if by fire. "All things are naked and open unto him."

II. A man expecting death we believe will speak the truth, and we give him double confidence. He will hardly insult that clear-eyed Judge before whom he is now to stand; and one who has passed that ordeal has come into a region of clear sincerity into which no one that makes or believes a lie can enter.

III. In fact Christ gave such effort to win men away from all forms of untruth, including self-deception. He showed them back of the all-discerning judgment the all-compassionate forgiveness; so that men might make a clean breast of it to God as one tells his physician all his ailments.

IV. As our risen Saviour he shows that the great truths of death are no surprise to him, as he is able to lead us on into the perfect light of heavenly truth in which we find the freedom which the Son gives.—Author Unknown.

RISEN WITH CHRIST.

"If ye be risen with Christ, seek those things which are above." Col. 3:1.

There are three things in these few words worthy of attention.

I. A fact in which all should rejoice. The fact is, Christ's resurrection from the dead. First, no fact is proved better than this fact. Dr. Arnold has said, in relation to the resurrection of Christ, "I have been used, for many years, to study the history of other times, and to examine and weigh the evidences of those who have written about them, and know of no one fact in the history of mankind which is proved by better and fuller evidence of every sort to the mind of a fair inquirer, than the great sign that God has given us, that Christ died and rose again from the dead." The arguments are drawn mainly from two sources—the one from the conduct of Christ's friends, the other from that of his enemies. Fairly and fully stated, these arguments are irresistible. Secondly, no fact proves more than this fact. If Christ rose from the dead, then the Scriptures are true, then what Christ said of himself is true, he is the Son of God, the Saviour of the world, the Judge of all mankind.

II. A condition to which all should aspire. What is the condition? To be "risen with Christ." That the resurrection here is the resurrection of souls into love and sympathy with him is clear from the preceding chapter (verses 12-14). In the experience of every genuine disciple of Christ there are three facts answering to the crucifixion, the burial, and the resurrection of Christ. (1) There is a spiritual crucifixion; the "old man" is crucified. The process is painful and protracted. (2) There is the burial. The "sinful nature" is buried. What was once loved, sought, enjoyed, is gone. (3) There is a resurrection. "I am crucified with Christ, nevertheless I live." Soul resur-

rection, resurrection in vital and practical sympathy with Christ, is the greatest of all resurrections. Unlike the resurrection of the body, it is (1) a good in itself, and (2) man is responsible for it.

III. An enterprise in which all should engage. "Seek those things which are above"; "above"—not locally. For locally, what is above to us at one time is below at another. Locally, no one knows where heaven is. First, it means to seek those things which are morally above. Falsehood, carnality, worldliness, dishonesty, selfishness, are contemptibly below. The opposite of these—truth, spirituality, love, justice, Christlike holiness, are above. Man rises, as he rises to these. These are the things to struggle after. In them are man's true wealth, honor and blessedness. Secondly, it means seek those things which are socially above. Man is made for society. There are holy and honorable fellowships in heaven, spirits of just men made perfect, angels, Christ the great God. Seek these things, seek them immediately, seek them supremely, seek them intensely, seek them perseveringly.—Author Unknown.

Illustrations.

THE LIGHT OF THE GRAVE. (472)

In many parts of Germany, from the imperial palace to the humble cottage, fir trees, or at least the branches of trees, may be seen at Christmas time, with lights placed on the boughs. In other cases illuminations are put in the windows of the houses, and both customs are maintained in memory of the great Light of the World. Small trees, decorated with lights, are also planted on the graves of loved ones, and on Christmas Eve a number of candles may be seen in some of the German cemeteries, burning in memory of departed relatives. The grave of a small child bears its illuminated tree, a sign that the mother is thinking of her little one, now living in the sunlight of God's presence; and the parent, with an unmovable faith in the risen Christ, is able to say, "O death, where is thy sting? O grave, where is thy victory?"

THE OPEN SEPULCHER. (473)

Upon that place stood a cross, and a little below a sepulcher. So I saw in my dream that, just as Christian came up with the cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do till it came to the mouth of the sepulcher, where it fell in, and I saw it no more. Then was Christian glad, and said, "He hath given me life by his death."—Bunyan.

PRISONERS OF HOPE. (474)

When I stand by the grave and see four men lower the casket into its resting place, the scene is not unlike that of another, where four men from the roof of a house in Capernaum let down their friend out of sight, but into the immediate presence of Christ. They cover up the roof, which is only part of their faith's work, assured that their friend is all right and

will walk out another way liberated and with new life. So cover up the grave. Your dear ones are in the presence of the risen Christ. Fear not! By his mighty power they will walk out another way, liberated and glorified in the heavenly life.—J. E. Holden, D.D.

EASTER DAY IN JERUSALEM. (475)

On Easter Day the city of Jerusalem is thronged with pilgrims. They all seek one point, the Church of the Holy Sepulcher. They expect to witness "holy fire from heaven descend upon the sepulcher of Christ as an eternal token of his resurrection from the dead." These poor peasants come thousands of weary miles over muddy roads and in filthy steerages at enormous expense, and even at risk of life. And they are willing to stand some twenty hours in the heat and stench to see the "holy fire." When the great bell sounds there is a thrilling scene. Inside the narrow building which is said to cover the tomb of Christ, a spark appears. A runner lights his torch and rushes through the crowd and out of the church. He mounts his animal and gallops toward Bethlehem. Others of the strong men light their torches, and, forming wedges, they rush through the struggling crowd and bring the fire to their chapel. Here and there in the multitude men have caught the fire. Each pilgrim has a torch made of twenty or more candles, and the flame is passed from one to another. The poor pilgrims are happy now, for they have journeyed far to see "The Holy City," and they have "lighted their candles at the very flame of God." From all the world Christians should, in a spiritual sense, light their torches at the Holy Sepulcher, and carry light all over the world.

THE STING OF SIN. (476)

Samuel Coleridge, who indulged in opium and thereby weakened and obscured his brilliant intellect, once wrote regarding the story of his vice. "For ten years," said he, "the agony of my spirit has been indescribable, the sense of my danger startling, but the conscience of my guilt was worse, far worse, than all. I have prayed, with drops of agony on my brow; trembling, not only before the justice of my Maker, but even before the mercy of my Redeemer." The Lord said to him, "I gave thee so many talents; what hast thou done with them?" Happily, Coleridge was able afterwards to break away from the fearful habit of opium-eating; yet the curse caused him much agony of soul. Though "the sting of death is sin, thanks be to God, who giveth us the victory through our Lord Jesus Christ." Of ourselves we cannot be rid of sin; through our Saviour we may be more than conquerors, both in life and in death.

AN UNDYING MEMORY. (477)

Travelers in Nigeria have recently discovered the grave of Dr. Oudley, the famous African explorer, who died there exactly eighty years ago. When he was sick unto death, he spent his last hours in relieving the sufferings of the natives around him, and eventually succumbed

to exertions for which he was physically unfit. English friends who lately visited the grave planted there some seeds of white acacia trees, which, in due season, will bear drooping clusters of fragrant white blossoms, a typical emblem of the pure life of Richard Oudley. If the death of a good man may thus be remembered with gratitude, small wonder that the disciples were filled with fear and great joy, and on seeing the risen Saviour came and held him by the feet and worshipped him.

AN ILLUMINATING BEAUTY. (478)

At Cheddar there is a marvelous stalactitic cavern, where curious formations hang from the roof, caused by the carbonate of lime held in solution in water. While the sight is beautiful by day, it is more charming at night if a brilliant light is turned upon the scene. The prospect is then enchanting because of the illumination of the cavern. While the sacrificial death of the Lord is a mighty wonder, the light thrown upon the act by the resurrection makes it gloriously beautiful; and by the illumination of God's Word we can shout triumphantly the words, "Now is Christ risen from the dead."

A NEW LIFE (479)

"Easter is the time of hope. We turn to it as the flower to the sun; all the disappointments, the discouragements, of the year seem to lie behind us, and we turn with new ardor to the year that begins with the promise of renewed life, new opportunity. Nature seems to increase this surety. The earth is trembling with the new pulse of activity that will clothe her with beauty and fragrance."

THE VICTORIOUS CHRIST. (480)

A great painter has left, on the walls of a little cell in his Florentine convent, a picture of the victorious Christ, white-robed and banner-bearing, breaking down the iron gates that shut in the dark, rocky cave; and, flocking to him with outstretched hands of eager welcome, the whole long series, from the first man downwards, hastening to rejoice in his light and to participate in his redemption.—Dr. Maclaren.

WORDS THAT CHANGE THE ASPECT OF LIFE. (481)

Christ is risen! Oh, how do these words change the whole aspect of human life! Christ is risen, and we have a thought to comfort in the gloom of adversity; a belief to raise us into the high privilege of the sons of God. In the valley of the shadow of death his brightness illumines every step. He will, in the hour of death, fling open the gate of everlasting life.—F. W. Farrar.

EASTER JOY. (482)

There is a peculiar gladness which comes to us with the springtide. Once again after the long winter the flowers appear on the earth and the time of the singing of the birds has come. We are glad once more to go forth freely in the sweet air, and our hearts feel something of the thrill which comes to the

trees as their leaves unroll; as the birds return to their nest, and as all nature awakes and springs into new and exulting life.

But dearer even than this is the promise and the pledge which the returning life of nature gives us of our own immortality. Just as there is no death in nature, but only transition, so in our lives that which seems to be death is only change, only progress; only the putting on of new strength in another and diviner sphere. Year by year, as Easter returns, to the Christian there is new joy of feeling that because Christ is risen, he, too, shall arise and live forever more in a land where there is no sorrow; in a land where there are no tears; in a land where there is no death.—*The Christian Intelligencer*.

RESURRECTION SYMBOLS.

The world in which we live is full of resurrections, illustrating and proving the doctrine of the resurrection as taught in the Bible.

DAY DAWN. (483)

The day dawn scatters darkness. Darkness or night presents death—the day arises, bursting the gloom! This is a glorious symbol of the resurrection.

SLEEP AND WAKING. (484)

We are ourselves a symbol of the resurrection. We die, as it were, every night. A power overshadows us, closes our eyelids; our limbs become motionless; we are helpless and perfectly oblivious to everything around us, as much so as if we were dead. But power returns and we arise from helplessness to activity. Is this not a symbol of the resurrection?

SPRINGTIME. (485)

Spring following winter is another symbol. In winter death falls upon the world; vegetation perishes; the sap descends into the grave; the leaves fall; the earth is covered with its whited funeral shroud. But the sun draws nearer and nearer, and up come the primroses, violets, and bluebells, as the resurrection wind blows from the southland. The sap arises; the leaves form; the lily, rose, tree, flower, and fruit respond—all share in this grand resurrection. The garments of mourning are cast away—all is life! So the sun transforms night into day, sleep into activity, and winter into summer. All these are symbols of the Sun of righteous and his power.

CREATION LIFE. (486)

The world itself was a resurrection at its creation. In Genesis it is stated that "the earth was without form, and void." But God moved and up rose this world. God said, "Let there be light, and there was light."

THE BUTTERFLY. (487)

Another symbol is reflected in the life of the frailest insect. Take the butterfly. At first it is only a creeping thing—ugly to the eye, small, plain, insignificant. Finding itself growing sick

with age, it falls to spinning and weaving at its own shroud, coffin, and grave—all three in one. It spins its strength, folds itself up, rests in quiet till the new body breaks forth the winged splendor of the butterfly, of gorgeous hue! Just so Paul tells us, we shall have a nobler body, incorruptible, immortal, glorious! From the dust crawling insect, spurned by foot of man, it rises and feeds on the sweets of dew—a flower angel!

SPIRITUAL FREEDOM. (488)

The resurrection is symbolized by the spiritual freedom from sin. If a departed soul could draw near and look out of the eyes and smile through the lips of his dead body, the change would be wondrous and great. But not more wondrous than the spiritual change upon a man waking from the sleep of selfishness and sin into the glory of God as a new man! The bloated look of self-indulgence would pass away like the leprosy of Naaman; the fierce burnings of wrath would melt like the persecuting spirit of Saul of Tarsus; the maniac disposition of a demoniac would give way to peace, calm and beautiful; the lucre-loving heart of a Zaccheus would become benevolent. The cheeks would grow pure, lips smile through hope, and eyes glow love. From sin to life! From self to love! Indeed a resurrection!

RAGS AND PAPER. (489)

The resurrection is symbolized by material things. We see old rags and paper put behind proper mechanism, and it rolls out clear, firm, white paper—no spot.

TULIP BULBS. (490)

Here are some rough, earthly bulbs, but by putting them into the soil we soon have the brilliant bed of tulips—with color, grace, and form. There is a secret chemistry in air, earth, sunshine and shower. As Christ is, so shall we be who love him and his holy truths.

OUR CAPACITIES. (491)

What God has commenced in us demands a resurrection and eternity for completion. Shall God be God? Shall love for parents, wives, children, die out? Shall knowledge, gathered up to the grave, die in it? No, no! Our capacity is not earth-limited. Think of the ties, prospects, hopes, desires, and loves. Would God place all these to our lips and then at death dash them forever away? No!

THE BROKEN SEPULCHER. (492)

When all analogies fail and reason ceases to give assurance we come back and, best and truest of all, we plant our ladder from earth to heaven at the base of Christ's broken sepulcher. Every round is stained with blood. Only a short time and we shall know, test, and realize the truth of this great doctrine. Saints will awake to glory and honor; toils and pangs will be forgotten. Yes, thank God, Christ is risen; our faith saves!—Rev. P. A. Crowe.

Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

GIST OF RECENT SERMONS.

BY WAYLAND HOYT, CHARLES S. MILLS, HENRY VAN DYKE, HERRICK JOHNSON,
CHARLES R. ERDMAN, A. C. DIXON AND EARL B. HUBBELL.

A YOUNG MAN'S VISION.

Text: "And the Lord opened the eyes of the young man; and he saw."—2 Kings 6: 17.

Benhadad, King of Syria, considered himself a shrewd strategist. In warring against Israel, he chose, for the base of operations, a point commanding a much frequented pass. He assumed that hither the foe would come to dislodge him, and from this ambuscade he could surprise and make him an easy prey. But, somehow, as most of us know, secrets will slip out.

The king talked too much. His loose words spoken in the council passed out to execute his defeat. The words falling from our lips often reach unintended ears, and that which is spoken in secret is sometimes proclaimed from the housetop. The king assumed that some of his trusted officers must supply the information. He called a council of war, charged his subordinates with the crime, and demanded to know the guilty man. He could not see beyond a human agency.

Like Napoleon, who spent the latter part of his life studying the causes that made St. Helena bear mournful testimony to the futility of splendid genius and courage, Benhadad thought only of his martial strength and weakness.

Leaving out the divine element in the problem, he formed a foolish plan to seize and put out of the way the prophet of Israel, thinking, then, his plans cannot be known and thwarted. Every precaution was taken to accomplish this. Under cover of the night a great host of horses and chariots were sent to the little city of Dothan. It reminds us of the multitude with staves and spears that came to take Jesus. They encircle the city; and the Farmer-Prophet, with no other weapon than his sheepskin mantle is imprisoned. The dawn stealing over the Syrian hills revealed the presence of his hostile foe. His eye caught the sheen of burnished armor, low down upon the plain, but between him and its threatening aspect were the Heavenly Protectors. Faith's outlook gave confidence and serenity of soul.

But that morning, faith and sense were to confront each other. A young man, acting as Elisha's servant, probably a theological student from one of the schools of the prophets, goes forth in the early morning to the mountain spring. He dips the jar deep in the crystal water, and lifts it to his shoulder; looking afar into the valley, he sees the armed ring girding the hill, and the flashing of Syria's weapons. In despair he rushes into the presence of Elisha, crying, "Alas! my master! What shall we do?"

The Prophet's answer is Faith's reply in every time of need. "Fear not, for they that be with us are more than they that be with

them." Spiritual forces are mightier than all material influences. From the unseen world the master forces go forth. The silent power of righteousness is sufficient to smite the armies of evil with destruction. That he may see this, the Prophet's prayer is for the open eyes. "And the Lord opened the servant's eyes, and he saw."

It was but an intensification of the experience of all who by faith discern the conquering might of spiritual forces. The stars in their courses fought for Siseria. The winds and the seas obey him. There is a power, not ourselves, which makes for righteousness. May the Lord open our eyes that we may see the hosts that encompass his people everywhere! Then we, too, "Shall endure as seeing him that is invisible."

The young man's vision on the mount soon faded into the light of common day, but the great truth which is taught can never pass away.

I. It assures us of the reality of the unseen world. "A new world flashed suddenly into view, in answer to the prophet's prayer." This vision was no hallucination. The horses and chariots seen were not the products of an excited imagination. They stood for realities. The drapery of the temporal was drawn aside that he might learn the lesson given to Jacob in his defenseless hour when he saw beside his unprotected camp "God's Host," and named the place "Mahanaim"—"Two Camps." He was to learn that God's forces are ever near and most near when needed most; and that the unseen touches human life on every side.

The young man's views had been wholly materialistic; and like him we most easily root ourselves in the earth. We treat the world of sense as real, while the invisible is considered a matter of pure speculation. To doubt certain material facts is regarded as ignorance, while to doubt the reality of the spiritual world is regarded by some a mark of superior acumen. Hence the spiritual in men declines, character is weakened and the brute qualities are developed.

Astronomy teaches that worlds which were through past ages unknown are now among the things which are seen. They were as real before the telescope brought them within our field of vision as now. No astronomer would argue that reality is bounded by the range of our senses.

The huge block of marble as it is hauled from the quarry is but an ill-shaped rock to the drayman. But the opened eye of the sculptor sees the invisible statue which his chisel may bring out.

The spiritual world is not to be banished into distant space or confined to a future state of being because unseen. We are daily

dealing with its realities. Jacob's ladder abides, certifying the intercourse between heaven and earth. The unseen world is the real world, of which the material is only the shadow. Heavenly possessions are as near to us as we will permit them to be. In the intensified struggle for material advantage our day presents we need the open vision of the things of supreme importance.

II. The young man's vision attested the comfort these spiritual realities afford. Such a vision we all require. The forces of evil are defiant and exultant. They stand forth in forms of infidelity, gambling, drinking and vicious amusements. They seek to break down Sabbath restraints. They promise large rewards to selfishness. They thrust temptations into every pathway. The eighty thousand drunkards who are buried each year, the multitudes who have made ship-wreck of faith and virtue, attest the strength of the army attacking the strongholds of our nation. The wonder is not that we should sometimes fear as we face the facts of life, for more foes gird us round than those whose armor glittered in the morning's sunshine at Dothan.

There are some who can only see the human side of the situation, and if that is gloomy and fearful, they are always ready to cry, "Alas! what shall we do?" They see the horses and chariots of the enemy, and they appear like an insuperable host. They think of the organized forces of evil, of the political corruption eating at the nerve and sinew of the State. They read the list of sins and vices reported daily in our newspapers, and they wax eloquent in declaring the Church a failure, out of which the Spirit of Christ is gone, except as far as they happen to represent it. But with the vision before us, we cannot be the victims of unnecessary fear. The Bible is the most optimistic book in the world. It is the mission of the Spirit to open our eyes that we may see the mountains round about full of the horses and chariots of God. Christianity has no place for pessimism. It enables men to see visions of victory when the faint heart fails and earthly eyes see only encompassing enemies and failure.

God marshals his forces for his children's defence. Alliance with him means majority and victory. This cheers us in our discouragements, and makes it seem worth while to begin again as we stand amid the ruins of our hopes and plans.

III. Here, too, we are taught the method whereby this vision may be secured. Not more incapable was the young man at Dothan of seeing the angelic hosts, than we to apprehend the higher realities, before the veil is removed. Passing through the world are some who see nothing but barrenness, while others find no place that is forgotten of God, no circumstances which they cannot bring to his praise. The man whose eyes are open knows there are always two worlds to be seen.

How dreary the life some lead! Expecting nothing, they see nothing but cares and perplexities, and there is no music in the soul from one week's end to another. There is a disease called amaurosis, in which the eye seems perfect. There is no distortion. No

cataract glazes the eyeball, which seems clear and bright, but the optic nerve away back in the eye is dead. So there are those who are spiritually blind. Their vision may appear clear, but the optic nerve within is dead, and all is darkness.

IV. Spiritual vision is gained through faith and prayer. We may ask it for others. Others may ask it for us. In answer to the prayer of faith, the young man saw the parting of the veil and the invisible forces starting into form. This is the experience of all whose eyes have been opened.

Has this new spiritual world burst upon our vision? If so, there are beautiful things in the Bible we never saw before, there is a glory in Christ's character we have not discerned, and life about us is all golden with opportunities for service we never beheld. The highest attainments are open to all. We may be hemmed in by narrow circumstances, but life never can seem small and mean, if the splendor of this vision makes bright its days.—Rev. Earl B. Hubbell, D. D.

THE HAPPY LIFE.

Text: "Blessed."—Matt. 5: 3.

My text is the first word and, I believe, the subject of the Sermon on the Mount. It means happiness without the hap, a state of joy that does not depend upon chance. It is the key, and the key-note to the whole sermon, the key which unlocks every sentence, the key-note with which every truth harmonizes.

I. The happy life is in the present tense. "Blessed are the meek." "Blessed are the merciful." "Blessed are ye when men shall persecute you." We do not have to go to Heaven before Heaven comes to us.

II. Again the happy life is a savory life. A man to be really happy, must have a savory Christian character. "Ye are the salt of the earth, but if the salt have lost its savor, it is good for nothing." Did you ever see people just good for nothing? They do not seem to be good for prayer meeting, or church, or revival or anything else, all because they have lost their savoriness. Their religion does not taste good. Salt makes things taste good. Your porridge did not taste good this morning because it lacked salt. It was simply insipid, unsavory.

Christian man, does your religion taste good? Men have no use for salt when it has lost its savoriness; they cast it out and tread it under foot. And men have no use for religion that does not taste good.

Let me illustrate what I mean. In a former pastorate there was a man in my congregation who could talk very eloquently. He used excellent grammar, and seemed to know the Bible from Genesis to Revelation. He could quote Longfellow, Tennyson, and Whittier, and a stranger would be charmed by his eloquent utterances. And yet when he rose to talk in a prayer meeting, the crowd began to wither, and when his talk was over the prayer meeting was like a sweet potato patch in a frosty morning, flat and blue. The peo-

ple knew that in his life there was something unsavory, that he would drink before the bar with worldly friends, and that he was not as honest as he might be. His good grammar and fluent utterances did not make amends for the unsavoryness of his character.

There was another man in that congregation who would sometimes come to prayer meeting with a circle of coal dust around his hair. He was a coal-cart driver, and was now and then so hurried to get to prayer meeting that he did not make his toilet with as much care as he ought. But the people leaned over to listen when he talked. And why? Because they knew that he lived every day for God. He would pick up a tramp on the road, give him a mile ride on his cart, that he might talk with him about Jesus. His religion tasted good. I would rather have good religion in bad grammar than good grammar in bad religion.

III. Jesus tells us, next, that the happy life is distributive. "Ye are the light of the world." Salt has to be distributed. You must pick it up and bring it into contact with the substance before it will do its work. But not so with light; it distributes itself. Put it under a bushel and it will struggle to get out; if there is a crack in the bushel, it will shine through it. When the light ceases to be distributive, it ceases to be light. The moment it ceases to scatter, there is darkness.

Jesus said, "Go ye into all the world, and preach the Gospel to every creature." That word "go" is as big as the earth, and as little as the space between you and the next man. "Follow me and I will make you fishers of men."

In the New York Aquarium I saw all sorts of fish, big and little, ugly and pretty. And there were many people studying fish. But there was no one catching fish.

I went to a convention sometime ago and it reminded me of my visit to the aquarium. There were scores of men who had been studying fish. They could tell all about the gold fish on Fifth Avenue, and the mud suckers and eels on the Bowery. But not one of them, so far as I could see, had been fishing. Not a minnow had been caught.

I was talking to a deacon the other day who is at the head of a great corporation. If you saw him in church, you might think he would never unbend, but it was in the fishing season, and he had just received from a friend the gift of a fine new rod. He forgot his dignity as he talked about the pleasure of fishing. He said, "A five-pound bass at the end of that rod is Mozart, and Beethoven, and Shakespeare, and Cicero, all in one thrill." He had the fishing spirit, don't you see? He was a genuine fisherman. Would God that we Christians had the spirit of fishing for men like that! Our delight in it would excel all the pleasures of music and poetry and oratory.

But it is not mere pastime. Fishing for men is our business. When I was at Lakeside, Ohio, I saw the maneuvering of a United States Life Saving crew. The life boat was brought out slowly, and the life savers

in their uniforms went about their work in the most deliberate sort of way. They seemed to be very careful lest their boat might be scratched a little. I said to a friend standing by, "I would not like to have to depend on those fellows to save me from drowning, for I should be at the bottom of the lake before they reached the water."

"Last winter," he replied, "when a sky rocket went up a mile from shore, and the cry of lost men and women was heard coming through the storm, in less time than I take to tell it, that door was opened, the life boat was out, and they were gone to the rescue."

One scene was manœuvre; the other was business. The one was play, the other work, urged on by the cry of dying humanity. How is it with us? Is our work a sort of manœuvring? On Sunday morning do we preachers go before the church with a kind of Gospel manœuvre? Do you go through song and sermon just because the time appointed for the manœuvre has come? Do the people look on and say, "It is a magnificent effort"? Oh, if we could hear the cry of lost humanity amid the storms and surges of sin about us, our manœuvring would become business, and earnestness would take the place of half-hearted service. Then sinners would be won to Christ by the thousand, and our joy would be equalled only by that of the angels in heaven.

IV. The happy life involves right living, right giving, right praying, right fasting, and right hoarding. "When you do your righteousness," do it before God and not before men. Live before God. Let giving be a personal transaction between you and God. "Let not your right hand know what your left hand does." In other words, don't tell yourself about it. Sometimes we compliment ourselves on what we have given and get inflated with pride, and true happiness can go only with humility. So with praying. Pray not to be heard of men, but God. So with fasting and hoarding. "Lay up for yourselves treasures in heaven." Hoard, but not here. Work on earth, but have your bank of deposit in heaven. In proportion as a man has a good bank account in glory, he is rich, and in proportion as he has a good bank account here and not there, he is poor.

V. Finally: The happy life is narrow. "Straitened is the gate and narrow is the way that leadeth unto life." If you are ever happy in this world or the next, you must submit to the limitations of honesty and truthfulness and virtue and spirituality.

There is no real happiness without narrowness. When a man says he is broad on the ten commandments, keep your hand on your pocket book. If he is broad on the command, "Thou shalt not steal," he is a thief; or broad on the command, "Thou shalt not lie," he is a liar; or broad on the command, "Thou shalt not commit adultery," he is an adulterer.

Jesus closes his sermon with two illustrations of the proposition that the happy life is narrow. One is taken from botany, and the other from architecture. First, we are fruit trees. Christianity is an orchard, not a for-

est. The Christian is known not by his height or bigness, but by his fruit.

The next illustration is from architecture. Two men build houses, one on the sand, and the other on the rock. The foundation is the principal thing in this parable, but the process of building is suggested, only building is a narrowing process. When you go to build a house, you narrow down the trees. If you build a house with granite, you do not try to put into it a mountain of rock. If you build with brick, you go to the great field of clay and sand, and narrow them down, and when you have narrowed sand and clay to brick size, and burned them, they are ready for the walls, and not till then. So with building character for God. It is a narrowing process. Unless you submit to the limitations of virtue, you cannot build solid character. And without solid character there is no true happiness.

A young man came from the country to the city and fell in with two companions. They tried to induce him to go to the races. He said, "I will go, but I will not drink or gamble." On the train a lady sitting just behind them overheard their conversation. One of them with a drunken swagger said to him, "You are a milk-sop; you are tied to your mother's apron strings; it is pitiful to see one so narrow and Puritanical in his views." That young man, about 18 years of age, with the freshness of a pure country home on his face replied, "Yes, boys, I admit all you say, and somehow I feel as if were I at my mother's apron strings now, I would be a trifle safer, and I am not going to the races, but will get off at the next station." When the station was reached, he got up and quickly moved out, while they followed laughing and jesting. He said afterwards, "As I stood on the platform there came before me a scene that took place two years ago. The open Bible was on the plain country dining-room table, and sitting by the side of it a form dearer to me than life. She bowed her gray hairs and read from the Old Book, then knelt down and commended her boy to God as he was about to go to the great city. And I said, 'God helping me, I will try to be as narrow as my mother's virtue and my father's honesty.'"

That young man will be somebody, and he is happy. The other two fellows that would not submit to the limitations of honesty and sobriety and virtue are on the road to wreck and ruin and the misery that follows. The man that is willing to be as narrow as his mother's chastity, and as his father's honesty, is building a character that will bring with it a truly happy life. Begin now to walk in the narrow path marked out by Jesus Christ by repenting of sin, and accepting him as Saviour who forgives, cleanses, saves, and keeps for time and eternity. You have then the secret of a happy life.—Rev. A. C. Dixon, D.D

A LIVING REDEEMER.

Text: "I know that my Redeemer liveth."
Job 19: 25.

This is the message of every Lord's Day. We are glad to hear it emphasized by the

praises of Easter: May it not be hidden by the music and the flowers, but rather may they draw our eyes with more steadfast gaze toward our living Lord!

When Job spoke these words, he had no thought of Easter. As the wretched man sat on that ash heap scraping his festering body with the potsherd, and cursing the day of his birth, he had no vision of lilies and anthems, or Christian praise. Quite as little was he thinking of Jesus, who is being glorified to-day as our crucified and risen Redeemer. We should not attempt to read into the words of Job more than they really contain. On the other hand, let us not fail to see what the old patriarch plainly declared in view of coming death. He was absolutely certain that after his body had been destroyed, he should live in blessedness and in peace, and should behold God as his Deliverer, and Vindicator, and Eternal Joy. This blessed assurance was based on his belief that God, his Redeemer, was a living God. "I know that my Redeemer liveth, and that after this body is destroyed I shall see God."

Job did see life and immortality beyond the grave. Not with that clearness with which we behold them; yet with the eye of faith which looked beyond the mystery of death.

When Job speaks of a Redeemer, he uses a large and luminous word. It is literally the word "Goel," which means a "kinsman-redeemer," and which describes one whose office it was to avenge the death of one who was nearest of kin, or to ransom a kinsman from slavery, or to redeem, for a kinsman, a lost possession. We can understand why it was that Job used so strong a word. His friends had become his accusers; they had misunderstood him and maligned him. Even God seemed angry with the patriarch. He called upon God in vain to deliver him. In vain did he seek for sympathy from his friends. He declared that he would like to write down his protestations of innocence in a book; or to engrave them upon a rock, that posterity might know of his innocence. But then a nobler thought comes to him. God is his redeemer, and even though he cannot explain why God seems angry with him, he believes that God will at some time manifest himself to vindicate and to deliver him. It is with this thought in mind, that he calls God his "Redeemer." The word has become still more significant to us; and when viewed in the light of this ancient story, and in the splendor of the resurrection morning, it may be more full of meaning than it ever has been before, as in each heart the music is heard anew: "I know that my Redeemer liveth."

I. The first office of the "redeemer" was to avenge the death of one nearest of kin. There is a sense in which Christ has so redeemed us. The enemy of man is Satan, and "by death Christ destroyed him that hath the power of death." The Easter morning reminds us of the true victory which Christ has forever won over Satan, our mortal foe.

We make no declaration of our innocence, but we point to Christ our righteousness. His resurrection shows that the ransom price has been accepted. We sing today joyfully, "I know that my Redeemer liveth,"

II. The second office of the "redeemer" was to ransom a kinsman from slavery. In some faint degree Job may also have had this figure in his mind. He would be delivered by his redeemer from the bonds of suffering and of pain. Through death, God would lead him into a larger and fuller life; he would yet be delivered from his intolerable suffering and be set free. Much more is it true of Christians, that they have been redeemed by their Kinsman, and set free from the bondage of sin. With a shout of victory we should re-echo the words of hope: "I know that my Redeemer liveth."

III. The last office of the "redeemer" was to buy back an inheritance, or to keep it for a poor relative until the year of jubilee. Job believed that he was to regain all that he had lost. He was to die, yet he was, after death, to behold God in blessedness; he was to see him no longer "as a stranger," but as reconciled to him.

What Job saw faintly, as a hope which faith demanded, even beyond what faith had made plain, we, today, know to be the blessed assurance of every follower of Christ. As we look upon our risen Lord, we know that to pass through death is to enter upon a more perfect understanding of God. Our Redeemer has bought back for us our inheritance. Man bartered Paradise for vanity, but Christ paid the price, and Paradise shall be regained. We shall be like Christ, and our blessed assurance is brought clearly before us, when, on this resurrection morning, we unite in the glad refrain, "I know that my Redeemer liveth."

"Jenny Lind," the beautiful singer, and favorite prima donna of the past century, attended church in London one Sunday, and afterward went to the vestry to thank Dr. Forest, dean of Worcester, for his sermon. Dr. Forest took the opportunity of telling her that some time previous he had visited a youth in his parish who was dying of consumption, and who was an earnest Christian. Dr. Forest asked him what had led him to know Christ as his Saviour. He replied that sometime before his illness he had gone to the Leeds festival, and there had heard Jenny Lind sing, "I know that my Redeemer liveth," and he had been a faithful follower of the Redeemer since. Tears sprang to Jenny Lind's eyes, and after a pause she thanked the Doctor for telling her of the incident, adding, "It is not the first time that I have heard of a similar result from my singing of that song, and I never do sing it without first asking God that it may be blessed to at least one soul in my audience."—Rev. Charles R. Erdman, D. D.

EMPTYING THE SEPULCHER OF A DEAD SOUL.

Text: "Lazarus, come forth."—John 11: 43.

Miracles have been called parables in action.

Remembering that no single miracle or parable or teaching of God's word brings out all sides of any truth, let us see what there is in this record of the raising of the dead Lazarus that finds a voice for our instruction and spiritual profit.

The incidents of this resurrection group themselves under three heads:

I. The human antecedents.

II. The divine quickening.

III. The human consequent.

I. The Human Antecedents.—(1) Prayer was one of them. Jesus was sought. "Lord, behold, he whom Thou lovest is sick." A message. A prayer. A request.

Yet Jesus must be sent for. Delay may come by that road, but help will come by no other.

(2) Faith was another human antecedent in this miracle of resurrection. Jesus was sought and brought. He was sent for and he came. He was so sent for that he was led to come. It was the faith embosomed in the message that made it efficacious. The word of these troubled sisterly hearts to Jesus breathed a loving and reverent trust.

(3) Effort was a third human antecedent in the miracle of the resurrection of Lazarus. Prayer and faith were not without "works." Jesus was not only sought and brought, but obeyed. "Take ye away the stone." And not until that stone was taken away by human hands did the divine quickening come to the dead.

Surely the lesson is plain. The human antecedents of the work of God in salvation include the use of all appropriate, possible means. Prayer, faith, and effort are the triple obligation. We must send for Christ, believe in Christ, and obey Christ, if we would sing our joyful Easter song over the risen. Prayer, however importunate, and faith, however seemingly confident, if they shrink from possible service and halt at opportunity and neglect legitimate means, and turn away from any open door of influence, are leaving the stone at the door of the sepulcher. Who shall say how many sepulchers that now hold beloved dead would have been emptied long ago if those who wept and prayed there had taken away the stone?

II. The Divine Quickenings.—Let us get back to Bethany and contemplate the next step in this miracle of resurrection. It is the step of God—the fathomless mystery of life from death, the divine quickening. We have seen how Martha was staggered at the command of the Master to take away the stone. Listen now, every heart doubting and weeping at some spiritual sepulcher—listen, and see with what answering word Christ quiets Martha's fears and dissipates her doubts! "Said I not unto thee, that, if thou believest, thou shouldst see the glory of God?" And the record is, "So they took away the stone." And now the human antecedents—the prayer, the faith, the effort—are complete. These can no farther go. There is no more that they can do. The case is between Christ and the dead. Will he prove himself indeed the resurrection and the life? He breaks the silence of that just-opened tomb. And more: he pierces the deeper silence beyond. Back into life he summons the body; back into the body he summons (from what world who can tell) the immortal spirit. "Lazarus, come forth." And he that was dead

is alive again and comes forth, the living proof that the Lord of life and death is at the sepulcher's door. This is the divine quickening. It is instant, immediate, personal, absolute, exclusive of every thing human, calling for no intervention or adjunct, and allowing none. The process, the method, how corruption is spoiled of its prey and the dead Lazarus is made alive, we know not. One thing we know—the tomb is empty, and there stands the living Lazarus.

How like this is the divine quickening in the spiritual resurrection! Prayer must be offered, faith must be exercised, every possible influence must be brought to bear—Jesus must be sought and brought and obeyed—we must send for him if we would have any power of resurrection wrought, we must believe that he is able and willing to raise the dead, we must take away the stone from the door of the sepulcher; but we reach a point in every case where it is between Christ and the dead alone—no human hand to help, no word from our lips, no intervention of prayer or faith or instrument of any sort, but the immediate, instant, and almighty power of the Spirit of God on a dead soul, thrilling it all once and forever with the power of an endless life. We cannot explain it. We cannot understand it. To be born out of this death in sin into this life with Christ by the Holy Spirit of God is the profoundest of mysteries. The method, the process, we know not. But the fact we know. There is the vacant tomb. And there is the living Lazarus.

III. The Human Consequent. Is the process complete? No. There is just one more step in the scene of this resurrection. "Loose him, and let him go." This is the human consequent of a divine quickening. Lazarus "came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin." Surely Christ, by his lightning word, could have torn those cerements of the tomb to shreds. What were they, compared with death's bands! But death's bands could only be loosed by God. These grave-bands any man could unfasten. And so Christ's command is, "Loose him and let him go." Here, again, we have apt and striking illustration of what is true in spiritual resurrection. When a soul dead in trespasses and sins is made alive in Christ Jesus it is still bound by a great deal that belonged to that dead past. God plants life, and hence resurrection, but God does not change outward conditions, and hence the cerements of old habit and old association are still wound round and round that risen soul.

The duty is clear and imperative. Divine quickening should have this human consequent. Resurrection should be followed by loosening.

"Loose him, and let him go" is Christ's command to the living whenever the dead arise. Be swift, O Church of God, to help each newly risen soul that comes forth from the sepulcher of sin! By instruction, by encouragement, by sympathy, by counsel, by new association, by judicious stimulus, by incitement to service, by removal of hindrance, loose him! Let the resurrection life have

resurrection liberty. Then, indeed, will each resurrection scene be complete. Human antecedents on the one side; human consequents on the other; in the midst Jesus only. At the initiation, prayer, faith, effort—human agency—"Take ye away the stone." At the conclusion, still further effort—human agency—"Loose him and let him go." At the supreme, central, transcendent moment, nothing but the exceeding greatness of the mighty power of God—"Lazarus come forth!"

—Rev. Herrick Johnson, D. D., LL. D.

RESURRECTION NOW.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Colossians 3: 1.

Resurrection is a great word. It has a power to stir the mind, a charm to quicken the imagination and an attraction to draw the heart. It is more than a sublime fact in the past. It is more than a glorious event in the future. It is an experience in the present. It is happening today. There is a Resurrection now. There is a triumph over death for which we do not need to wait until the graves are opened. We may have it at once. St. Paul felt it as he sat in his Roman prison writing to his friends at Colossae. Worn and feeble, and aged before his time, bound with chains, waiting for his trial before a cruel and bloody Cæsar, St. Paul knew even then that he was a risen man. By faith in the things that are unseen and eternal he had already won the victory over the world.

But this risen life is under a law. Like all other forms of life it has a condition which must be fulfilled in order that the life may continue to exist and expand.

If we can learn even now the secret of rising from the dead, there is no other knowledge worthy to be compared with this. And surely the subject is appropriate. It is the season when nature has put on a new life. All round us the visible emblems of vitality are unfolding. The old earth, after her long sleep in winter's lap, stirs at the touch of summer, stretches her arms, smiles like a child waking at sunrise, and laughs with a thousand melodies of joy. How beautiful it all is. How deeply it speaks to our longing hearts!

What does it mean to seek those things which are above? Where is it that Christ sitteth on the right hand of God? Surely not in some distant region, invisible and inaccessible to mortals. To read the law of the risen life thus would be to rob it of its meaning and its power for the present moment. God is not secluded in some far off heaven. He is dwelling and working in this very world where we live. He sitteth close beside us, breaketh bread at our tables, walketh with us in the city streets and among the green fields and beside the sea. The "things that are above" are the things that belong to him and to his kingdom, the spiritual realities of a noble life, whatsoever things are pure and lovely and of good report. These are the things that we are to seek. We are to turn away from that which drags us downward

and makes us like the beasts, and follow after that which draws us upward toward the likeness of Christ. That is the law of Resurrection Now. Those who have risen must be ever rising. The resurrection life must be an upward life.

Let us try to carry this law into some of the different spheres of our existence.

I. Look first at the aspects of the natural world in which we live. Are there not two sides here—a lower side and a higher side—one which ministers to sense alone and another which ministers to spirit?

When we look only at the sensuous side we may need nature as a grocer's account book, but when we look at the spiritual side we begin to interpret nature as a divine poem. There are some people in the world, and very decent people too, to whom the returning summer can not mean much more than it means to a comfortable cow—a time of physical pleasures, when there are no more blizzards, and it is easy to move about, and there are plenty of green things to eat. But there are others to whom it means a blossoming of thankful thoughts, a rapture of gentle affections, a promise of new and immortal life. I once heard an Englishman, looking down upon the glittering, motionless billows of the Mer de Glace, remark that "all that ice would bring a lot of money in the hot season at Calcutta—don't you know?" The poet, Coleridge, in his "Hymn at Sunrise in the Vale of Chamouni," hears those silent cataracts of frozen splendor singing the eternal praise of God. It is always open to us to choose, my friends, whether we will fix our regards upon the lower or upon the higher side of nature.

II. In the sphere of human intercourse we find the same division between the higher and the lower. There are two paths in love and friendship. One leads downward, with pride and folly, selfishness and lust as guides, toward the earthly, sensual, and at last the devilish. The other leads upward, with purity and honor, generosity and self-sacrifice as guides, toward the celestial, the ideal, the God-like. Love is a fire; sometimes it kindles a harbor light to guide the heart to peace; sometimes it kindles a false beacon to lure the heart to wreck. There is a friendship which saves, and there is a friendship which ruins.

III. When we turn to the region of art and literature do we not find two paths here also? There is noble music which cleanses the heart like a tide from the sea, sweeping away all things that are low and base, filling it with high thoughts and generous desires. There is mean music that plays upon the strings of sensual passion and vulgar mirth, strumming and tinkling a fit accompaniment to the reckless dance of ephemeral souls above the cataract of fatal folly, or beating a brutal march for the parade of pride and cruelty toward the pit of death. There are pictures that immortalise the great moments of history, the fine aspirations of humanity, the fair scenes of nature. There are pictures that lavish all the resources of the most consummate art to perpetuate the trivial and the vile. There are dramas that speak of heroism and virtue, and purify our hearts with pity, fear, and love.

There are plays that present life as a coarse and tedious farce, or glorify indecency and unfaithfulness, or make a bitter jest of the impotence of all goodness and the tragic failure of all high aims. There are books which store the memory with beautiful images and gentle pleasures and fine ideals. There are books which leave a bad taste in the mouth, and weaken every fiber of spiritual courage, and poison the springs of imagination at the fountain head. It is for us to choose in which of these two paths of art we will walk.

IV. Look now for a moment at the great common sphere of human labor, and see how the two sides of life are contrasted here. In one aspect, all the varied toil of mankind is only the mass of separate efforts by which each individual earns daily bread and amasses wealth, little or much. He who thinks of it merely in this aspect, drops into it as a mechanical routine, plods along in it like a horse in a treadmill, now resolutely, now wearily. The only possible result of all his toil is what he can get out of it for himself. And that is limited by his capacity for eating and drinking and putting on of raiment. The human being who looks on labor from that side is certainly seeking the things that are beneath.

But there is another way of regarding the toil of life. It is a divine task laid upon mankind by the Creator for the conquest and cultivation of the natural world. When we begin to perceive these things we see a new meaning in our work, whatever it may be. We can make it a vocation; a mission; a secret, divine enterprise.

V. Yes, friends, this division between the things that are above and the things that are beneath runs through our whole life. Even religion has a higher side and a lower side, and upon our choice between these two sides depends the influence which religion is to have upon our destiny. There is a type of religion which consists chiefly of abstract doctrines embodied in a system, and another which consists chiefly of outward ceremonies arranged in a ritual. In one case all the stress is laid upon the correct statement of these doctrines; in the other case the emphasis falls upon the punctual performance of these ceremonies. When the system is subscribed, when the ritual is observed, all is done that is necessary to salvation.

Far be it from me to say that creeds are useless. Nor do I dream that there can ever be a church without some forms of worship. But when we mistake these things for the reality of religion, when we rest in them and repose upon them as sufficient to insure our personal salvation, then we forget to seek the things that are above. Inevitably such a religion must become a sensuous, selfish, sinking religion.

Far above it shines that blessed state of daily dependence upon God and intercourse with him, of real fellowship with Christ and likeness to him, of constant service and sacrifice for our fellow-men, in which alone pure and undefiled religion is found.

Will you take a motto for your spiritual life? It is not an inscription for your tombstone: "Resurgam, I shall rise, when earthly

life is over, when the graves uncloseth." It is a watchword for your hearts: "Resurgo, I arise, I am delivered, I am quickened, I begin to live upward, through Christ, for Christ, unto Christ."

—Rev. Henry Van Dyke, D. D.

THE ASSURANCE OF LIFE.

Text: "Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also."—John 14: 19.

Men are moved by many passions, but that one which probably comes nearest to being universal and elemental is the passion for life. A premonition of its power is given even in the lower world around us where the tiny seed lodged in some cranny of a rock will struggle to unfold its life, striking its tender rootlets through the least crevice, gaining a foothold where life seems impossible, wresting a subsistence out of the most unpropitious surroundings, until its product rends the granite bulk asunder. It is prefigured even in the least creatures of the animal world in that instinct which leads them to make their homes where life shall be best sustained, making the creeping worm weave a shroud about itself to bring forth out of its tomb a new and more beautiful existence, sending the bird unerringly to the sunny fields of the South when winter approaches, and summoning him back again when spring smiles on the land.

And how marvelously is this instinct over-matched in man! His history as a race is one long catalogue of efforts to find means to sustain life, to conquer the diseases that prey upon the body and to postpone as far as possible the hour of death. How willingly we sacrifice comfort, home, fortune, and take our way across the continents in search of that fountain of perpetual youth which the old Spanish explorers expected to find in the El Dorado of the new world centuries ago! How pathetic is the testimony to the struggle from a multitude of sufferers, each having apparently so little to live for, yet clinging tenaciously, longingly to life's last hours!

The fundamental reason that the Gospel holds the throne of power, never discounted by any other literature or philosophy, is because man finds it to be so deeply, so marvelously the answer to this passion for life. The message of the Gospel from Bethlehem to Calvary, from the carpenter's shop to the sepulcher, is life. Life, Life, Life! And the empty tomb is only its triumphant climax and vindication.

I. The great truth of Easter, then, is not resurrection, but life, not that there is another world, but that it is possible to gain in this world a power indestructible by death, so that we discover a real unity of the life now and here, and that life in the beyond.

II. And we who look into the empty tomb this morning whisper to our hearts—he lives, he lives. His message of life is vindicated by his own life. That the life he gives is unconquerable is proven by the fact that he cannot be conquered. We look into the

Christian centuries, we find this Christ of the Cross and the tomb, the regnant figure of history, his cross the most loved emblem, his empty tomb the source of consolation to uncounted hearts, his living presence the greatest reality of religion, and we say—Here, here is the truth, he lives, he lives, he lives!

III. But if he lives the disciple who beholds him lives also—I live, and ye shall live. The two are identified. If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. I am the vine, ye are the branches. The identification in the mind of the disciple was even more complete in years after the resurrection than before. Paul wrote—It is no longer I that live, but Christ liveth in me.

Have we received this life? How may we know? Not by mere emotion, not by a habit of public worship, not by the mere fact of outward profession, but by the place of the living Christ in our lives. Hereby we know that we are in him: he that saith he abideth in him ought himself also to walk even as he walked.

What then are the signs by which we may know that we have received the gift of eternal life? An inner power, an eternal hope.

1. An inner power.—The man is superior to the mere world in which he moves. He knows that deep down in him is a something that sends him forth day by day, not as a weakling, but with a sense of power. That gives him a sense of real mastery. Such life in this world is like the life in the bulb that swells in the brown earth in these first days of spring and pushes its way irresistibly through the darkness to the light, to bloom under the smile of the sunshine. There is something within the heart that bursts all fetters. It conquers all opposition like the ocean steamship that pushes on its way steadily, steadily advancing, though the billows break over it in their fury, driven on by its engines of power till it makes the harbor.

2. An upward look.—Whither are your eyes? What is your characteristic outlook? Down upon the earth to see what you can gather for your pocket? Out to the limited horizon shut in by weak vision, by mountain of doubt, by walls of flesh and sense? Or is it up, where nothing comes between you and the infinite, and your face upturned bears the reflected glory of God?

3. An unfolding beauty.—Is your life like that of the stone which, though the sun warms it with its beams, yet lies stolid, unmoved, or is it like the field waking to new life as God's sunlight kisses it, blooming with a hundred flowers? Is your life growing in beauty like that of the little child who each day has some new charm to bring forth to delight his fond mother? Is it that most beautiful of all beautiful things, a life ripening for glory, with every added year growing more luminous with the light of God, and reflecting more truly the image of Christ?

4. An eternal hope.—If you have eternal life there may be a something in you which speaks not of what is, but of what is to be.

It rises from any defeat to bring from it a victory. It persistently refuses to be cast down. It is willing to wait as Christ waited for his victory. It goes to the cross as Christ went to his, knowing that the day will come when men shall be better for your cross. It is a hope that makes you able to stand by an open grave where you lay away a beloved form around which the tenderest tendrils of your heart life have been woven, and say through your tears—O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Ah, if yours is the inner power, the upward look, the unfolding beauty, the eternal hope, life is no unsolved problem, no mere possible future possession. It is yours, yours now, yours forevermore. No need to ask whether heaven's gate shall swing open to you; the anticipations of golden streets and heavenly choirs join on to your aspirations and hopes and prayers here so naturally that death is only a going home. And all life, life here and there, is one in Christ. It is unified by the risen Lord.—Rev. Charles S. Mills, D. D.

THE TWO WAYS.

Text: "And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go."—Mark 11:4-6.

That phrase, "where two ways met," is translated in the Revised Version "in the open street," and this last translation is the truer one. And yet, in the deepest of meanings, that ass's colt did stand in relation to its owner "in a place where two ways met"; in that place where the ways forked either of yielding the colt for the use of the Lord, or of keeping the colt for the use of the self. And in this deepest and truest of meanings all we are and all we have, stand precisely at the junction of these two ways.

I. Behold first—A gracious and helpful fact.

This is the fact—it is not needful that we be possessed of large and shining things in order that they be dedicated to Jesus, and that Jesus make use of them. This ass's foal was the lowliest and cheapest beast anybody could own; yet dedicated to Jesus, he used it as the beast of his triumphal entry. How full the Scripture is of illustration of the use by the Lord of the lowlier things yielded to him! The rod of the shepherd Moses—just a common stick cut from some thicket; the testimony to Jehovah of the little Hebrew maid, captive in Naaman's household; Peter's fishing-boat, with the smell of the fish clinging to it, drawn up there on the strand, of which the Lord made a pulpit; Mary's vase of precious ointment; the five barley loaves and the two fishes of the little lad; the new tomb of Joseph of Arimathea—all these, like this ass's colt of the triumphal entry, of greater or lesser value in themselves, stood really at this junction of the ways of use for the Lord

or use for the self; and being yielded to the Lord became the means through which he wrought. When shall we learn this lesson that all we are and have are really standing at the junction of these two ways—for self or for God; and that, though what we have be as cheap and humble as an ass's colt, our Lord will accept it at our hands and make it glorious by his using it?

II. Behold second—More particularly, some of the things that stand at the junction of these two ways—waiting our decision as to along which way they shall be sent.

1. Our possessions stand there. Only last night I heard one telling, in a Christian Endeavor service, how free and furnished he had been for ten years by the recognition of the claim of his Lord on his possessions, how by the systematic setting aside of a certain portion of the money which came to him, the call of his Lord for contribution to his cause could be instantly met.

2. Our speech stands at the junction of these ways. Shall we use it for our Lord or refuse to use it for him?—that is the question every prayer meeting service presents to us, forces upon us.

3. Our recreations stand at the junction of these two ways.

The story is told of a little girl who, upon returning from the church, was asked upon what the text had been. She replied, "I keep my soul on top." Somewhat surprised to hear such unfamiliar Scripture, her father inquired where the text could be found. The child eagerly pointed out the well-known passage in the writings of the great apostle in which he says: "I keep my body under!" If the little girl had been the wisest philosopher in the universe, she could not have coined a phrase which expresses more exactly the true sense of the apostle's language.

That is the real test for recreations—if they help to keep the soul on top they are as much for the Lord's use as was this ass's colt for his triumphal entry.

4. Our hearts stand at the junction of these two ways.

What a year of power and advance this church year, on which we have just entered would be, if all the members of our churches would choose the way of yielding to the Lord all they are and have!

—Rev. Wayland Hoyt, D. D.

The Biblical Encyclopedia (F. M. Barton, Cleveland, O., publisher) is peculiar in that it contains material which hooks into the ears of the hearers, commanding and holding their attention.

Other commentaries are aimed at the head of the preacher. The Biblical Encyclopedia furnishes ammunition to be aimed at the heart of the one who hears the preacher.

One of the illustrative commentations on Mark 1:6, 7 illustrates this: It gives an incident of how an old man proved by this text that there was a sin in which man exceeded the devil.

Another instance is where a peasant complained to his bishop of being troubled by temptations. The bishop replied that the King had two castles—one inland and one on the coast, where it was liable to attack. Which commander does he regard the most highly? He of LaRochelle on the coast, for the danger he endures. The bishop replied, "My heart is like the castle of Montefold, and thine like La Rochelle." See pages III, IV, V.

Matthew's Gospel from Life in Matthew's Land.

GHOSEN EL HOWIE, Shweir, Mt. Lebanon, Syria.

Matt. 3:1.

"The Wilderness of Judea." A district in Judea, stretching the entire length of the Dead Sea and beyond, about fifty miles from south to north and eight miles from west to east, is called "The Wilderness of Judea" *par excellence*. It is cut up by ravines of great depth, made by the swift though short-lived winter torrents which roll down with terrific force from the plateau on which Bethlehem and Hebron are situated, eastward to the Dead Sea four thousand feet below.

The district is barren and rocky, nevertheless it furnishes enough of pasture in places to attract the nomad Arabs and other owners of flocks. Caves and hiding places abound in it, and even now it is not free of wild beasts, nor is it ever without human population. Its borders were close to the chief cities of Judea and Benjamin and its unique features were familiar to unnumbered multitudes who approached the Holy City from the north during the great festival seasons by way of the Jordan valley. . . . It came within reach of nearly every Jewish child and was always in the face of the Hebrew prophets. (Memorable Places Among the Holy Hills, R. L. Stewart.)

Moreover the eastern word which is rendered "wilderness," signifies to us a suburb, or the fields or vineyards which separate one town from another. For example, my house is at the end of the village and a few yards beyond is called "barrieyet" (wilderness).

It is quite probable that John the Baptist preached at the outskirts of towns and villages, places which Orientals still regard as wilderness; indeed the towns could not afford him the accommodation necessary. Then as now there were no town halls or buildings of any kind adapted for audiences and public speakers. The Romans, who were the masters of the country then, restricted public meetings, as do the present masters, the Turks.

The shadow of a great rock or of a tree in a field is for many reasons preferable to the dirty, narrow, crooked lanes of a town, and so John preached in the wilderness, that is outside towns and villages.

At that time the Jews had already been over half a century under the yoke of the Romans, and the "Kingdom of Heaven" to most of them meant the breaking of that yoke and the restoration of a free and independent Jewish state, but John emphasized the elements of repentance and moral reform, and so the elders of the people believed him not (Matt. 21:32) and said "he hath a devil" (Matt. 11:18). Strangely enough a modern aspirant to a patriarchal or episcopal throne, need not trouble to prove himself a good theologian, a preacher or an internal reformer, for the

people want someone who can strike advantageous bargains with the Turks.

A man once came to me and asked me to make him a Protestant, for he wanted a British or American flag to hoist above his roof and to be free from Turkish authority. This desire to escape from the powers that be is as manifest now as it was in the days of John.

Matt. 3:3.

"Prepare ye the way of the Lord." In the year 1860, having obtained the sanction of the Sultan, a French syndicate built the first carriage road in this country, between Beyrout, on the Mediterranean, and Damascus. This road has reverted to the Sultan and is now paralleled and superseded by a railway which is being prolonged from Damascus in Syria, to Mecca in Arabia, and is to be the greatest monument of Sultan Abdel Hamid, the present master of Palestine and Turkey. Many carriage roads have since 1860 been built, the phrase "carriage road" is now in use. Nevertheless the ancient form of Oriental speech does not allow us to forget the fact that the roads or ways originated, were built and kept in repair by order of the king, and that they are his *par excellence*.

In his message from Kadesh to Edom, Moses referred to the "king's way" (Nu. 20:19), but today in Jerusalem and vicinity the substantive is dropped and the adjective remains. If you ask where so and so lives, they say "On the Sultan's" ("on the King's") or "On the Royal," "go straight on the Sultan's."

In Deut. 19:3 we have an instance of a royal command to build a road. Incidentally the public reaps a benefit from roads built or repaired by the commandment of the king.

The occasion of the visit of Emperor William to this country led the authorities to compel the building of a road from Mt. Carmel to Tiberias and from Joppa to Mt. Carmel, and so far, the past six years, we, and all visitors to this country, enjoy the benefit of these and other roads which were built or repaired in consequence of the kaiser's visit in 1898.

In Constantinople whole buildings, costly and large, were torn from their foundations to make the path straight for the German emperor and hundreds of barrels of paint were used to make the surroundings sightly.

The ancient Jews did not wait for the visits of kings to repair their roads, but early in the spring of every year, just before the passover, the proclamation went forth "prepare ye the Lord's way," and all his ways which lead to Jerusalem and to the cities of refuge.

It is the right of the king and the duty of

the subjects to have the king's way prepared, and the need for this was more evident forty years ago, in this country, than it is now. An Abyssian king lost his robe by a kantuffa, or a thorny tree, which protruded over the road, and which the local governor neglected to remove; consequently the negligent official lost his life by hanging on the tree which caught the king's robe.

A few years ago, his excellency, the governor general of Mt. Lebanon, was going the round of visiting the principal towns within his government, and when he reached a village, six miles from here, the leading men of this town waited upon him there and by a successful stroke of diplomacy they dissuaded him from visiting our town. Whatever the ostensible ground may have been, the real reason why we did not want him to visit us then was because the way was not prepared and the road was in bad repair, that was all.

The word "way" is used about seven hundred times in the Bible and its figurative or spiritual use is plain indeed, and its importance is recognized by your own philosophers: "The force of the Oriental figure of the way and of its preparing. . . . are simple and evident. The book written by Orientals primarily for Orientals must be read in the light of Oriental modes of thought and speech in order to be best understood and appreciated." (Henry Clay Trumbull.)

Prayer Meeting Department.

AUGUSTUS NASH.

THE MAN BORN BLIND.

John 9: 1-38.

- 1 How did this man receive his sight? 1-7
- 2 What did he know of Jesus? 11, 12
- 3 How did the Pharisees account for his cure? 16
- 4 Who did the man say he thought Jesus was? 17
- 5 How did the Pharisees question his parents? 18-23
- 6 What argument did they have with the man? 24-31
- 7 What did they do to him? 34
- 8 How did Jesus open his mind to the truth? 35-39

PETER'S CONFESSION.

Matt. 16: 13-20.

- 1 Where was Jesus at this time? 12
- 2 What had he just been doing? Luke 9: 18
- 3 What question did he put to the disciples? 13
- 4 What were people saying about him? 14

- 5 Why did he follow this with a personal question? 15
- 6 What did Peter answer him? 16
- 7 What did his words mean? 16
- 8 Why was Jesus so enthusiastic over his confession? 17

THE TRANSFIGURATION.

Luke 9: 28-43.

- 1 Why had Jesus gone into the mountain? 28
- 2 Whom did he take with him? 28
- 3 How was he transfigured? 29
- 4 Who were talking with him? 30
- 5 What was the topic of their conversation? 31
- 6 What impression was made upon the disciples? 32, 33
- 7 Why did God speak to them out of Heaven? 34-36
- 8 Where were the rest of the apostles? 37-40
- 9 How did Jesus show his majesty? 41-43
- 10 What did he try to impress upon their minds? 44, 45

A TALK ON HOW TO PRAY.

Luke 11: 1-13.

- 1 What led to this conversation? 1
- 2 How did he tell them they should pray? 2-4
- 3 What could they learn from this prayer? 2-4
 - (a) To come to God as a father
 - (b) Not to pray for themselves alone
 - (c) Might pray for their temporal necessities
- 4 Why did he tell them of the importunate Friend? 5-8
- 5 Why does God demand importunity in prayer?
- 6 How did he illustrate God's willingness to answer prayer? 11-13

COVETOUSNESS.

Luke 12: 13-21.

- 1 What brought up the subject? 13, 14
- 2 What was Jesus' definition of life? 15
- 3 What example did he give of a covetous man? 15-20
 - (a) Why did he take a rich man? 16
 - (b) Who was responsible for his big crop? 16
 - (c) How did the man show his real character? 17, 18
 - (d) What was his ideal life? 1, 19
 - (e) Where was his mistake? 20
- 4 What is the corrective of covetousness? 21

How a Church was Enlarged at Small Expense.

By G. FRED WILLIAMS.

The minister in a growing community is frequently confronted by the problem of providing for a greatly increased congregation and Sunday School. It is a difficulty not easily surmounted, because the means at hand for enlargement are never more incommensurate to the task of building anew than at such a juncture. The community has grown by the influence of home builders, and the families whose spiritual needs must be provided for are not in a position to contribute largely towards a new house of worship. They are also loosely bound together, because of the absence of church traditions in their new place of

indeed an age of "individualism run riot." The combinations of spire and tower and castellated battlement, decidedly unique, but also ludicrous, cause him to wonder at the fertility of the architectural imagination, and to marvel at the patience of those who must live near the oddity. There are many good styles of church architecture, and a consistent following of any one of them, even in its simplest and severest form, is better than the imposing jumble of oddities which often meets the eye of the beholder. The time of construction of a building is commensurate both with its permanence as a model and as a structure, and haste is the



EXTERIOR OF THE ORIGINAL AND ENLARGED BUILDING.

abode. From the standpoint of the minister the crisis is acute. He must provide for the congregation, or apathy will result. At such a juncture he is tempted to build a new church, and the time seems ripe, because of the need. The task of remodelling the old building is rarely attempted because everyone knows the thanklessness of such a task and the great expense compared with the sometimes meager results; but this task, thankless as it seems, is (to the writer at least) far preferable to the hastily planned church in which everything is sacrificed for figures.

The writer will have many friends in the conservative position that he takes that a church should be the lasting expression of a definite purpose, not built for a generation, nor modelled upon some cheap and tawdry style in vogue, but constructed upon well-established architectural lines, solidly built, plain and severe, if need be, but harmonious in outline and ornamentation, not the creation of a passing fancy, but a dignified expression of that most permanent faculty of the human mind, the religious faculty. When one sees the multitude of styles of church architecture which affront as well as confront the onlooker, he is quite willing to admit that this is

one thing that cannot be admitted in the attainment of either end. The writer was recently confronted with the problem he indicates and he submits these simple plans as a sample of what was done in his own case, in the hope that they may be suggestive of possibilities to others who are in like straits. The original building was a country church, simple in exterior, with a simple Gothic interior. It had only one floor and no basement.

The land upon which it stood was ample for a large building, the total dimensions of the lot being 80 x 535 feet. Knowing that a new church building was a matter of comparative certainty in the near future, the writer deemed it wise to move the building upon the lot to such a position that it would not interfere with the construction of the new edifice when the time was ripe.

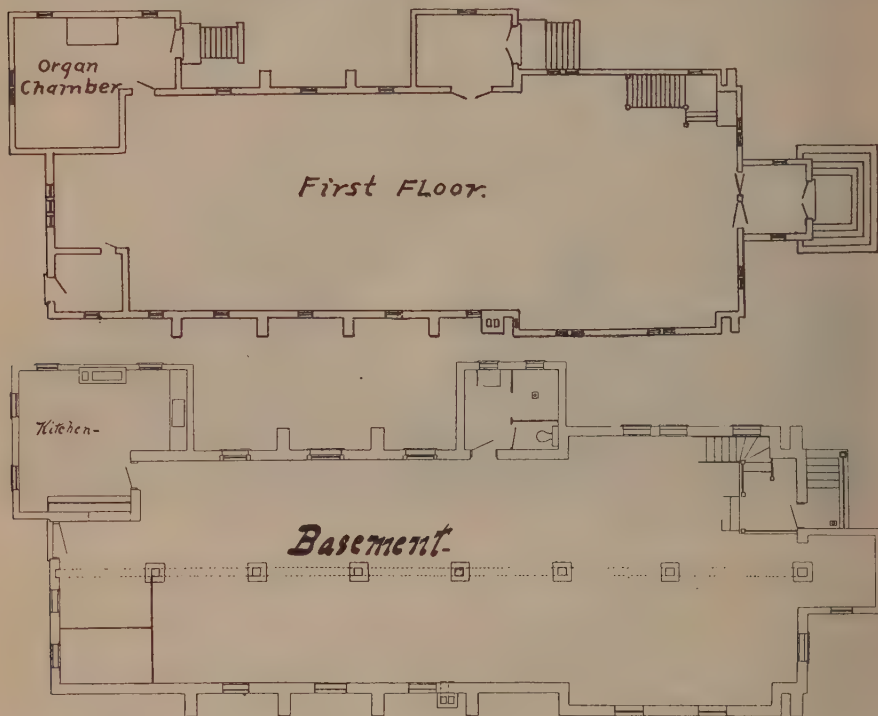
Accordingly, a concrete foundation was built on the following plan 8 feet 6 inches in height, and the old structure was moved and placed upon its corresponding part of the foundation. A daring carpenter then cut off the entire front wall of the old structure and moved it forward to the front wall of the new foundation. The space was built in, between the front wall and the open

end of the old church, twenty-five feet in length, in two floors.

At one corner of the basement a large kitchen was constructed and above it an organ chamber, or rather a large organ chamber was planned, and the space underneath was converted into a kitchen, both projects being worked out to good advantage. The gain is obvious. There had been but 1,400 square feet of floor space, while the altered building has a combined floor space of 5,700 square feet, the seating capacity being more than doubled. The church

Prizes for Church Plans.

Current Anecdotes is preparing to reproduce illustrations of a number of churches and to have an architect criticize them. It is the opinion of the editor of Current Anecdotes that more crimes are committed against good taste in churches than in any other class of buildings. This arises from the fact that architects try to imitate the old cathedrals that cost hundreds of thousands and years of labor in structures that cost from \$5,000 to \$10,000. It is as if a



originally seated 100 and now seats 200, and in addition a Sunday School room is provided. By church and Sunday School room, a school of 320 members can be accommodated. The cost was roughly:

Foundation, excavating and sewerage	\$1,000 00
Carpenter work, lumber and shingling old structure	2,250 00
Painting	180 00
Tinting and decorating	150 00
Plumbing	150 00
Wiring and fixtures	150 00
Plastering	136 50
Furnaces	225 00
Chimneys	75 00
Hardware and Nails	65 00
Pillars (iron)	90 00
Tinning and spouting entire building.....	75 00
Moving old building 150 feet.....	200 00
Total	\$4,746 50

As a matter of fact, the work cost several hundred dollars less, because of gifts in material and work which are available in any community.

man building a \$1,500 house imitated a \$15,000 residence.

This cathedral style of architecture is exceedingly costly, and the editor believes that it is as much of a crime to waste, spend needlessly, money in ginger-bread architecture as it is for a politician to misapply funds.

With this in mind, Current Anecdotes will offer a prize of \$25.00 for a photograph and a sketch, that can be reproduced, of the floor plan of a church that will seat 300 to 400, and will cost under \$12,000. The prize will be given to the church showing the simplest style of architecture. The prize will be awarded as soon as six plans have been entered in the competition.

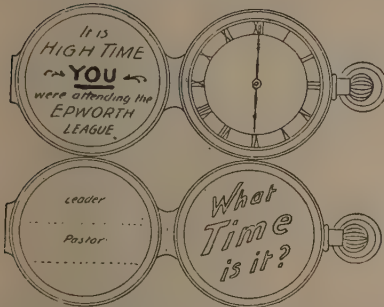
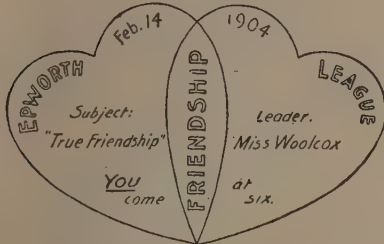
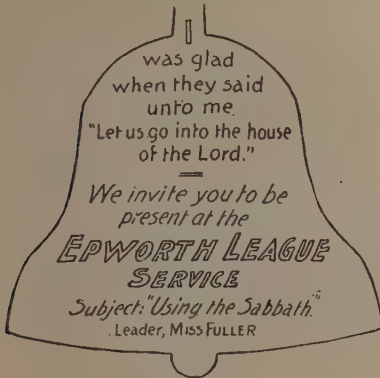
Get ready for your June weddings—order a copy of "The Wedding Manual," price \$1 postpaid, F. M. Barton, publisher, Cleveland, O

Methods of Church Work.

SUGGESTIONS TO BUSY PASTORS.

INVITATIONS THAT ATTRACT ATTENTION.

The Epworth League chapter at Hancock, Mich., had been without a convenient meeting-place, during the period of changing from the old church to the new. Attendance at the



devotional meetings diminished, until by a campaign of personal effort and invitation the lost ground has been recovered.

As auxiliary devices some unusual invitation cards have been used, three of which are illustrated here. The interlocked hearts and the watch-cards were folded once, and the lettering was on both sides of the watch-card, as shown.

Other designs have been used, different members suggesting ideas, which are worked up by the committee. The printing is done on a mimeograph, and the entire plan can be carried out at very slight expense.—*Epworth Herald*.

THE PASTOR AS A TACTICIAN.

"It is better to set ten people at work, than to do the work of ten people."—Moody.

In the process of lifting a congregation to the world-wide point of view the pastor must be a tactician. A direct assault upon ignorance or prejudice is seldom wise or successful. Far better results can be accomplished by indirect methods, and the more diverse the agencies employed and the larger the number of people enlisted, the less danger there will be of inviting defeat by stirring up antagonisms. A sermon or address on "Human Nature as Exhibited in a Chinaman" would attract attention, bring an expectant audience, and open the way for a very interesting and profitable discussion of the effects of Christian teaching upon Chinese character. The same theme presented as an address on "Missions in China" would be far less effective.

A Congregational pastor who was interested in giving his people a more comprehensive outlook conducted a monthly prayer-meeting lecture course, based on this policy, which produced excellent results. He arranged with a number of laymen to deliver addresses on various countries, such as Japan, India, Turkey, etc., with especial reference to missionary achievements among the natives. The topics were duly announced, and the chapel was well filled on these occasions. Deep interest was aroused, and the people went away hungry to know more about Christian work in other countries. Prayers ascended and purses were opened. If the pastor had merely announced a "monthly missionary prayer-meeting" the people would have diligently remained away. Almost any pastor could find at least one or two men and women in his congregation or community who would "post up" and give a series of lectures of this kind. They are wonderfully stimulating, imparting variety to the prayer meeting, quickening intellectual life, and promoting religious zeal.—A. S. Gregg, in "Ways that Win in Church Finance."

HELPING HIS PASTOR.

An anecdote of Bishop Ninde shows the skill with which a busy worker prevented a man with too much spare time from wasting his pastor's time.

Once when a pastor Brother Ninde was imposed upon by too frequent and too long calls from a certain parishioner. His kindness would not allow him to lock the door against the intruder; so he hit on this expedient for gratifying the old brother and at the same time doing his own work. On the next call, picking up a certain book he was eager to read, he said to the visitor: "Have you read this book? Now I wish you would listen and give me the benefit of your judgment;" and he began to read. On and on he went until the call ended, and the book was laid aside with the understanding that it would be taken

up when they could mutually agree upon it. During these calls that volume was read and its contents mastered, and the caller delighted in thinking he had helped his pastor.—Selected.

WON THE RAILROAD MEN.

Bishop Whipple says that he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago. He called upon Wm. McAlpine, the chief engineer of the Galena railway, and asked his advice as to the best way of approaching the employees of the road.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing."

"Then," said McAlpine, "read Lardner's *Railway Economy*, until you are able to ask an engineer a question about a locomotive and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up" and in due season went to the roundhouse of the Galena railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning. He saw that it was a Taunton engine with inside connections, and asked, at a venture:

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him. When he said goodbye, he added:

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, I shall be glad to go to you."

The following Sunday every man was in church.—*The Lutheran*.

A business man was on his way to the prayer meeting. The sound of music floated down the street, and, as the church came into view, he quickened his steps.

On the pavement he hurriedly passed a stranger, who was gazing curiously up at the open windows. Acting on a sudden impulse he turned back.

"This is our prayer meeting evening. Will you go in with me?"

The stranger hesitated a moment.

"Why, yes," he answered.

Prayer meeting ended, the two went out together.

"I was very glad to have your company to-night," said the business man, as he parted from his new acquaintance, after finding out his name and where he lived. "May I call for you next Wednesday?"

The man, without much enthusiasm, replied that he "didn't care" if he did.

He called, and followed it up on succeeding Wednesdays, taking care to introduce the stranger to other men of the congregation.

That was the starting point. Prayer meeting led to church services. The stranger finally, with his family, united with that congre-

gation. He has become an active and efficient church worker.

"Do you know," he said to his first friend, recently, "do you know, I had lived in our city for seven years before I met you. I had not been in the city three days before grocers and dairymen had hunted me up; within three weeks the politicians had learned my political preferences. Yet in all those years you were the first man who ever said, 'Come, let us go into the house of the Lord.'"—*Epworth Herald*.

If preachers are able to speak for God they must be given time to find out what God says. The words of John the Baptist rolled out upon his hearers like molten lava because he had brooded so long over the soul's need and God's will that when he emerged from the desert there was a fire burning in the marrow of his bones. Jesus in the quiet of Nazareth meditated and mused through the years until he was caught up by a spirit which carried him from the shop to the cross. No wonder he spoke as one having authority, and that men wondered at the words of grace which proceeded out of his mouth. And throughout his short public life he again and again turned his back on men in order to be alone.—*Congregationalist*.

WON THROUGH FRIENDSHIP.

I have won many a man to Christ through first gaining his friendship. A man who was the son of a member of my church had been stricken by a fatal disease, and had come home from the far west to die.

The family were very anxious about him because he was not only not a Christian, but was bitter on the subject. The father and the mother spoke to me about it, wished me to come and see him, but assured me that, if I should say anything to him about religion, he would not see me again. I concluded that the only way was deliberately to win the man's friendship.

Soon after, while calling, we spoke about a lecture which I was to deliver in the church that evening on a subject in which he was greatly interested. He expressed his regret that his health would not permit him to be out, as he would greatly enjoy the lecture.

Two or three days later I appeared at his house with the manuscript of my lecture, and asked him if he would like to have me read it to him. He was much surprised and delighted. I delivered the lecture to him with as much care as if I had had an audience of a thousand, and I could tell by the pressure he gave my hand, and the look he gave me, that I was getting on good ground with him.

After that, for three or four weeks, when I had a pretty poem in the sermon, or an illustration that was interesting without being specially religious, I took it to him.

I think I had been going to see him about a month when one day he remarked that his mother had been specially pleased with the Sunday morning's sermon, the day before, and that he should be pleased if I would read it to him. In less than a week after that he gave his heart to Christ and became a sincere

Christian. He had been won through friendship.

An English mission worker says: "I was holding a mission in a colliery district; when I was inviting people to the evening meeting, I knocked at a door and found a woman at the wash-tub. I said to her, 'I called to tell you I am holding mission services at such a chapel,—will you and your family join us?' 'Chapel,' she said, 'I am up to my eyes in washing. I have three black men coming in, and there's that wringing machine, I gave fifty shillings for it, and it's broken the first round.' She was in a towering passion, and I thought I would not say any more to her, so I took a look at the machine and found it was not broken, but had only slipped out of its gear. I unscrewed it altogether, and set it right, and then said, 'Now you have been hindered so, I'll just take a turn at the wringing.' And I went to work,—turn, turn, turn! At last she looked up and said, 'Where did you say the chapel was?' I told her. She said, 'I'll tell my husband tonight, and we'll come.' And so she went from house to house, saying, 'Come and hear the minister; it's he as mended the machine!'"—L. A. Banks.

SERMON TOPICS.

Rev. W. H. G. Temple, Seattle, Wash. "Demeaning Noble Powers," "Two Causes of Error."

Rev. J. B. Silcox, Lansing, Mich. A series to young men: "Men Who Win," "Sowing Wild Oats," "Ambition," "From Mud to Marble."

Rev. Sidney Strong, Oak Park, Ills. "God's Way for Us to be Holy."

Rev. Frank White, Union Park, Chicago. "Creed and Conduct."

Rev. Howard Macayeal, Akron, Ohio. "Coming of Christ; Be Ye Ready," "The Second Coming of Christ—a Desire," "The Quest for Souls."

Rev. W. T. McElveen, Shawmut, Boston, Mass. "The Art of Keeping Young," "Thought's Mystic Power."

Rev. J. B. Kittle, Amboy, Ill. A series on Great Bible Questions. "What is the Sin Against the Holy Spirit?" "What is Heaven?" "Where is Hell?" "What is Salvation?"

Rev. A. R. Rice, Sedgwick, St. Ch., Chicago. "The Curse of Drink," "A Thankful Man," "The Power of the Individual," "Christ Against the Church."

Rev. A. W. Ackerman, Torrington, Conn. "How Men Get on by Cheek."

Rev. Edmund Larke, Sawyer, N. D. "What is it that Exalts a Nation?"—*Advance*.

HOW PHILLIPS BROOKS WROTE SERMONS.

When a man is able to write such fine sermons as Phillips Brooks did, it is interesting to know how he sets to work to prepare them—though one suspects that in sermon writing, as in cooking, the result depends more on the cook than upon the recipe. Doctor Allen, in

his biography of Phillips Brooks, thus describes his method:

He took half a sheet of sermon paper, folding it once, thus making four small pages, some seven inches by less than five in their dimensions, which he was to fill. He invariably filled them out to the last remaining space on the last page, as though only in this way could he be sure that he had sufficient material for his sermon. Each plan contained, when it was finished, a dozen or more detached paragraphs.

His next task was to go over the paragraphs, each of which contained a distinct idea, and was to become, when expanded, a paragraph in the finished sermon, placing over against each the number of pages it would occupy when it had been amplified. Then he added the numbers together.

Thirty pages was the limit of the written sermon. If these numbers of assigned pages fell short of thirty, he reviewed his plan to see where he might expand, or where to reduce if he had too many.—Selected.

THREE RULES FOR FISHING.

Rev. Mark Guy Pearse, the famous London preacher, once saw an old man fishing for trout with great success. "You manage it cleverly, old friend," he said. "I have passed a good many below who don't seem to be doing anything." The old man lifted himself up and stuck his rod in the ground. "Well, you see, sir, there be three rules for fishing, and 'tis no good trying if you don't mind them. The first is, keep yourself out of sight; and the second is, keep yourself further out of sight; and the third is, keep yourself further out of sight still. Then you'll do it." "Good for catching men, too," the fisher of men thought, as he went on his way.—*Ex*.

THE SCRAP HEAP.

BY REV. F. W. MURRAY,
In Christian Endeavor World.

"Why are you throwing those splendid looms out?" said a friend to the mechanical superintendent.

"Because we can get better."

"But these are as good as new yet."

"Yes, they are not worn any, but they are superseded by machines that will do more and better work at less cost to us. We shall save the price of them in less than two years. A man must have the courage in these days to throw half-worn machinery on the scrap-heap when the new will do better work. In this business, one must never be afraid to have a big scrap pile. He must have one, or lose his business."

And the same business sagacity is needed in every church. The pastor of a large and successful church in a comparatively small town keeps his congregation full and active by submitting brand-new plans to them every year.

Last winter they conducted a series of lectures and symposiums on the labor question, with question-box attached, and also gave a series of recitals of high-grade church music. This particular church draws very large Sunday congregations both morning and evening,

as by its constant effort to serve the people it retains a strong hold on their sympathy.

In answer to a question as to how he kept his church so active the pastor replied: "I never depend on the same methods two years in succession. I reach for every possible improvement. Our aim is always to preach the gospel. But we believe our object is worthy of the highest business foresight and energy. And I find new things, new methods, induce high pressure. I have no hesitation whatever in adopting the new and discarding the old in method; but my matter is the same old gospel."

This church is distinctly a church, not a music hall. By some it would be called old-fashioned. The Sunday is a Sabbath, restful and helpful to all. Its pulpit makes no effort to do anything better than preach an old-time, helpful gospel. It has never catered to the cheap and the sensational. Its abundant life is accounted for by the fact that strong business sagacity is applied in all its consecrated effort.

"INSPIRATION" AND "PERSPIRATION."

Rufus Choate, our most distinguished criminal lawyer, believed nothing was achieved without hard work. One day a friend remarked of a magnificent intellectual performance that it was the result merely of accident or inspiration. "Nonsense!" replied Mr. Choate; "you might as well drop the Greek alphabet on the ground, and expect to pick up the *Iliad*." That is a confirmation of the wizard electrician Edison's remarkable statement: "Genius is one-tenth inspiration and nine-tenths perspiration." What the pulpit shows the lack of in these days is not so much the "one-tenth inspiration" as the "nine-tenths perspiration" in preparation.—*Zion's Herald*.

AS TO LEADING PRAYER MEETINGS.

It is very much like being hostess at the head of a table full of guests. If anything goes wrong the hostess must never show any annoyance, but rather turn the mistake to good account. If any important guest fails to come or is late, she must blandly smile and make such adjustments as are possible. Every one must be made to feel at home. The bashful and timid young man, while not having any important remark aimed squarely at him will be drawn into conversation unawares. People will be set to conversing in a most interesting way who were never suspected of having anything interesting about them. Occasionally a learned guest will be kept talking quite by himself when he has struck on a line of personal information or experience of peculiar value; but most likely the conversation is general, darting back and forth in a delightful play of mind on mind. The gaps between the courses the wise hostess fills herself with little observations which seem quite unpremeditated, but in reality come from a careful study of her company beforehand. Ever ready, ever good natured, ever feeling that the pleasure of her company is in her hands, she yet succeeds in making the guests provide most of the intellectual feast.

When you are called upon to lead a prayer meeting, it will be well to give up the old notion of presiding at a public function, and adopt the idea of a hostess among her guests. If you do, when they go home they will be likely to thank you for the delightful hospitality you have shown, and secretly desire to come again.—*Congregationalist*.

CHURCH ADVERTISING.

An innovation in advertising in San Francisco is that of the Central Methodist Church, which has placed a huge electric sign from the church door out over the street, above the car tracks. The pastor says that if advertising is a good thing for the unrighteous, he will try and turn it to account for the godly as well. Hereafter the sinner who happens within a mile of that church will have no chance of escaping the invitation to secure his soul's salvation, without turning his back squarely upon it and taking the reverse track.—*Southern Advertiser*.

The churches about the Hub are advertising in the newspapers and street cars, and two or three use a sort of poster-bulletin, and now Tremont Temple aims to attract attention to its services by flying a long burgee from its flag staff. It's a blue starred streamer, with these words, "Strangers' Sabbath Home," and with a slight breeze the white letters standing out conspicuously make a good advertisement.—*Printers' Ink*.

"Managing the temporal affairs of a church is conducting business in the name of the Lord. No business on earth deserves so good care as that which is done on behalf of the church of the Lord Jesus Christ. The preaching from the desk, the teaching in the school, the prayer meeting experiences, exhortations and petitions should be backed by the best of methods in the conduct of the matters in which the church comes into business touch with the world."—F. W. Ayer.

NOTES.—Many pastors are using their stereopticon during Lent to illustrate the last days in the Life of Christ. Those who try it find such addresses very effective. It will soon be asked of men called to different pulpits in the larger places: "Does he use the stereopticon?" There is a well-defined place for the stereopticon in the live church. This does not mean that it should be worked to death. But a pastor who uses it once a month in prayer meeting to illustrate progress of Christian work will see his prayer meeting revived.

NOTICE.

The Bethesda Home Society of the U. S. A., located at Buffalo, N. Y., makes this appeal for old linen for bandages, to be used to dress the wounds of the afflicted lepers, of Suriname, South America. The nurses have now to wash the bandages to be used again. They are also greatly in need of thin summer clothing, etc. Anything you can give will be most gratefully received. Write for our descriptive pamphlet.

Send all communications, donations, etc., to Secretary and Treasurer of Bethesda Home Society of U. S. A.

MISS A. E. SCOTT,

357 Pennsylvania St.

CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics,
Sermons and Methods of Church Work.

PUBLISHED BY

CURRENT ANECDOTES CO.

706-712 Caxton Bldg., Cleveland, Ohio.

SUBSCRIPTION: { In U. S., Canada and Mexico,
\$1.50 PER YEAR.
Foreign Subscriptions, 25c. extra, for postage.

[COPYRIGHTED 1905, BY F. M. BARTON.]

Entered at the Post Office at Cleveland, O., as
second class matter.

Issued **APRIL, 1905** Monthly

SUGGESTIONS.

Newell Dwight Hillis, in an address in Boston recently, made the following confession:

"The clergy have been worshipping pure intellectualism and preaching subjects that might personally lend them culture.

"They have lost the art of evangelistic preaching and they have been underestimating emotion. It is the great emotions, whether they arouse desire for gold, fame, honor or love, that pound on the intellectual mechanism and drive it forward.

"The great heart throbs, the feelings of redemption and repentance are the things that endure.

"When the clergy come out of their libraries and go about among the people they will find subjects for parables and sermons as Jesus did."

Sixteen years testing of anything is genuine proof of its stability. This is specially true of pianos. Bishop McCabe not long since wrote the following:

Episcopal Residence, Evanston, Ill.

My brother, Mr. R. R. McCabe, at my suggestion, bought an A. B. CHASE piano sixteen years ago. The tone quality of this piano is as beautiful now as when it was new. In my wide travels I find no piano that excels it. The same report comes from my sister, Mrs. Mary E. Starr, of Chicago, who is a trained and accomplished vocalist. We have four A. B. CHASE pianos in our family circle. I wish every singer in the country might know how fine your piano is for accompanying the human voice.

Yours faithfully,

C. C. McCABE,

Bishop Methodist Episcopal Church.

PASTOR'S CHURCH SUPPLY DIRECTORY.

Everything Needed in Building a New Church,
or Supplies for your present Church.

In writing to firms in this directory please mention Current Anecdotes.

If you are in need of anything not mentioned here write Supply Department Current Anecdotes, Cleveland, O., and we will give you full information.

ANTHEMS. **Novello, Ewer & Co.**, 21 E. 17th st., New York.

ARCHITECTS. **Benj. D. Price**, Atlantic Highlands, N. J. **L. B. Valk Architectural Co.**, 425 Stimson Bldg., Los Angeles, Cal.

BELLS. **The Menecey Bell Co.**, 277 Broadway, New York.

BOOKS—BIBLES. **F. M. Barton**, 706-712 Caxton Bldg., Cleveland, O. **W. P. Blessing**, 192 Michigan Ave., Chicago.

CARD INDEX SYSTEMS. **F. M. Barton**, Caxton Bldg., Cleveland, O.

COMMUNION WINE OR GRAPE JUICE. **Welch Grape Juice Co.**, Westfield, N. Y.

COMMUNION OUTFIT CO. **Thomas Communion Outfit Co.**, Lima, O. **Geo. H. Springer**, 256 Washington St., Boston, Mass. **Sanitary Communion Outfit Co.**, Rochester, N. Y.

DUPPLICATING APPARATUS. **Dans Duplicator Co.**, 111 John St., New York. **Lawton & Co.**, 30 Vesey St., New York.

ENVELOPES FOR COLLECTIONS. **MacCalla & Co.**, 250 Dock St., Philadelphia, Pa.

FURNITURE, PEWS, ETC. **A. B. & E. L. Shaw**, 81 Causeway St., Boston, Mass. **Retting Furniture Co.**, 37 B St., Grand Rapids, Mich.

INSURANCE—CHURCH FIRE. The Mutual Church Insurance Co., Henry P. Magill, sec., LaCrosse, Wis.

INSURANCE—LIFE. **American Temp. Life**, 253 Broadway, New York. **Penn Mutual Life Ins. Co.**, Philadelphia, Pa.

LIGHT FOR CHURCHES. **O. P. Frink**, 561 Pearl St., New York.

MEMORIAL WINDOWS. **J. & B. Lamb**, 59 Carmine St., New York.

METAL CEILING. **A. C. Berger Co.**, Canton, Ohio.

ORGANS, PIPE. **Estey Organ Co.**, Brattleboro, Vt.

PARTITIONS, FOLDING. **Jas. Godfrey Wilson**, 5 W. 29th St., New York.

PIANOS. **A. B. Chase Co.**, Norwalk, O.

SAVINGS BANKS. Calvert Mortgage & Deposit Co., Dept. S, Calvert Bldg., Baltimore, Md.

STEREOPTICON. **McIntosh Co.**, Dept. Five, 35 Randolph St., Chicago, Ill. **Williams, Brown & Earle**, Dept. 16, 918 Chestnut St., Philadelphia. **Hammond Pub. Co.**, Dept. C.A., Milwaukee, Wis.

SONG AND HYMN BOOKS. **Geibel & Lehman**, 1022 Arch St., Philadelphia, Pa. **Charlie D. Tilman**, 710 Austell Bldg., Atlanta, Ga.

SUNDAY SCHOOL SUPPLIES. **MacCalla & Co.**, 250 Dock St., Philadelphia, Pa. **Hammond Pub. Co.**, Dept. C. A., Milwaukee, Wis.

WINDOWS, IMITATION STAINED. **Benj. D. Price**, Atlantic Highlands, N. J.

PASTOR'S PERSONAL SUPPLY DIRECTORY.

CLOTHING TO ORDER. English Woolen Mills Co., 191-197 Superior St., Cleveland, O.

DEAFNESS. New York and London Elec. Assn., Dept. 224a, 929 Walnut St., Kansas City, Mo.

THROAT PASTILLES. **Evans & Sons, Ltd.**, 135 William St., New York.

MEMORY. **Dickson School of Memory**, 952 Kimball Hall, Chicago, Ill.

ACETYLENE FOR CHURCH LIGHTING.

The following communication was received in response to an inquiry as to the practicability of using acetylene for church lighting:

F. M. Barton, Editor Current Anecdotes,
708-712 Caxton Bldg., Cleveland, Ohio.

Dear Sir: Acetylene, when generated under the proper conditions, as is done in our generator, is almost pure sunshine. Under its rays colors can be distinguished as readily as by daylight, and photographs can be taken, proving conclusively that it turns night into day.

Electric and gas lighting, compared with it, is like comparing the old tallow candle with a high candle power electric light. On our show board we have an Acetylene light with a gas light on one side and an electric on the other. By placing a sheet of paper in back of the gas flame, the Acetylene light throws a shadow of the flame on the paper. Doesn't this show the power of the light? You may very naturally think that in this case we use a larger burner for the Acetylene. The burner used for the city gas is the ordinary five foot burner, and for the Acetylene, the ordinary half-foot ($\frac{1}{2}$) burner is used.

There is no danger whatever from asphyxiation by Acetylene; it is not a narcotic like coal gas, but an irritant. Another advantage is that it does not throw off much more heat than the ordinary electric incandescent and therefore does not blacken ceilings as does other gas.

In price, as in quality and quantity of light, it is hardly to be compared with the other illuminants. It does not cost any more than oil, as generated by our generator, and is free from all the trouble. A few minutes a day is sufficient to keep it in perfect working order. Perhaps you can get a better idea of the cost if we make a direct comparison with coal gas. The price of coal gas varies in different sections, but at \$1.25 per 1000 you can buy 12,280 candle power for \$4.00 and for the same sum you can buy 22,500 candle power from the General generator.

Cool and pure generation is assured in the General and clogging of burners is almost unknown. We have not been willing to sacrifice safety for the sake of making a smaller

apparatus and thus saving a few dollars on the cost of manufacture. In our generator there is not only sufficient water to generate the gas and keep the residue in a liquid state, but also to cool and purify the gas, insuring perfect safety and a pure white light.

The General is not a new invention, but is the old and reliable Bournonville Patent, with improvements, which our many years' experience has taught us were necessary in a perfect machine.

Our generator has been used for sometime by St. James Catholic Church at Long Island, St. Andrew's Episcopal Church, Brewster, N. Y., St. Johns R. C. Church, Central Islip, L. I., and at St. Gabriel's Convent, Peekskill, N. J. The price for a plant suitable for churches would range from \$110 to \$220, according to size of church. Additional particulars may be secured from The General Acetylene Co., 80 Broadway, New York.

In the March issue of Current Anecdotes was the deafness and catarrh advertisement of the New York and London Electric Association of Kansas City, Mo. This advertisement should have been included in the February number instead of the Eyesight advertisement that did appear. But catarrh lingers in the lap of spring and those who suffer should see the inside back cover of the March issue.

Atlas of the World FREE

For only twenty-five cents we will send you Timely Topics, of Pittsburgh, Pa., a new and handsomely illustrated bi-monthly, for one year, and a copy of Cram's Handy Atlas of the World, containing a complete series of 106 Newly Engraved and Colored Maps covering every portion of the Globe, including separate maps of every state and territory of the Union and special maps of our new possessions. It also contains a short history of the United States with illustrations of the interior and exterior of the Capitol, and other public buildings of Washington, D. C., together with half-tone photographs of all the presidents of the United States from Washington to Roosevelt, and short biographical sketches of each. Only one copy of the Atlas will be sent each subscriber, and this special offer is for a limited time only. Write today. Address,

Timely Topics,
345 Fourth Avenue, Pittsburgh, Pa.

General Index—April.

HOMILETIC DEPT.	Page
Texts—2 Kings 8: 17	304
Job 19: 25	307
Matt. 5: 3	305
Mark 11: 4-6	312
John 11: 43	308
John 14: 19	311
Col. 3: 1	309
Subjects—Life, Assurance of—	
Mills	311
Life, the Happy—	
Dixon	305
Redeemer, a Living—	
Erdman	307

Subjects—Resurrection Now—	Page
Van Dyke	309
Sepulcher of a Dead	
Soul, Emptying—	
Johnson	308
Vision, a Young Man's	
—Hubbell	504
Ways, the Two—Hoyt	312
MISCELLANEOUS—	
Church enlarged	315
Church Plans, Prizes for	316
Matthew's Gospel in Matthew's	
Land	313

HOMILETIC YEAR.	Page
Easter—Hallock	299
METHODS DEPT.	
Church Advertising	320
Fishing, three Rules for	318
Invitations, Attractive	317
Pastor as a Tactician	320
Prayer Meeting—Leading	320
Prayer Meeting Topics	315
Scrap Heap, the	319
Sermons, how Phillips Brooks	
wrote	319
Sermon Topics	319
Winning Men	318